THE JESUITES DISPLAYED,

OR,

Their Works of Darkneſs brought to Light:

CHIEFLY,

By *Peter Jarridge*,

Formerly a Jeſuite amongſt them for the ſpace of four and twenty years, and a witneſs of their abominable Practiſes herein contained.

Tranſlated out of French.

As a further diſcovery of the Myſtery of Jeſuitiſm ſet forth for the Publick good of this Nation.

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ERRATA.

PAge 23. *l.* 9. for *Saleys*, read *assaults*. pag. 26. line 19. for *too* r. *to*. p. 33. l. 24. read *Vena*. p. 34. l. *ult*. r. *induce*. p. 43. l. 13. r. *safely*. p. 55. l. 2. for *sup*. r. *up*. p. 63. l. 6. read *Monasteries*, and l. 22. r. *sounds*. p. 75. l. 1. r. *Villany*. p. 85. l. 9. for *orders*, read *ordures*. p. 95. l. *ult*. for *this*, r. *his*. p. 102. l. 23. r. *Pitard who was*. p. 103. l. 2. dele *there*. p. 123, 124. l. 13. for *had*, r. *managed*. p. 125. l. 16. r. *ringing*. p. 129. l. 17. add some of p. f. 100. l. 17. *I*. r. *f*. p. 112. l. 10. *then*, r. *them*.

THE Holy Ghoſt in the 16. of *Revel.* declares, that at the powring out of the 6. Vial, there came out of the mouth of the Dragon, and out of the mouth of the Beaſt, and out of the mouth of the falſe Prophet, three unclean Spirits like Froggs, which are Spirits of Devils, working Miracles, and going forth to the Kings of the earth, and of the world, to gather them to the battel of that great day of God Almighty. For an *Exordium* to this following Diſcourſe, it will be very needful briefly to diſcover what is meant by the Dragon, the Beaſt, the falſe Prophet, and the three unclean Spirits, though

our Treatiſe ſhall only and wholly be upon one kind of theſe unclean Spirits.

1. Now by the Dragon muſt needs be underſtood the old Serpent, as it chiefly acts, governs, and dwels in the Roman State, and therefore he is deſcribed to have ſeven Heads and ten Horns, in the 12. of *Revel.* but take him as he is Satan ſpiritually, then he hath neither Heads nor Horns, but take him as he governs *Rome*, and ſo he hath ſeven Heads, and ten Horns; the ſeven Heads are ſeven Hills, on which *Rome* is built, the Ten Hornes are ten Governments.

2. By the Beaſt, which is declared in the 13. of *Revel.* in theſe ſame Characters of ſeven Heads and Ten Horns, to be him to whom the Dragon hath given his power, and his Seat, and great Authority, is doubtleſs held forth

the Roman State, not *Rome*-Pagan, nor *Rome* Christian, but *Rome* Antichristian, which is the Roman Visible Catholick Church. This is the first Beast, which claims all power by pretence of Religion, which old *Rome* and the Roman Monarchy claimed by force of Arms.

3. By the false Prophet, which is not spoken of by name in any Chapter of the *Revel.* before this 16. and yet is mentioned in this place as well known, it evidently appeares that the Holy Ghost meaneth the second Beast, spoken of in the 13. of *Revel. v.* 11. to the end, where the second Beast is said to work Miracles, and to do great Wonders, and to deceive them that dwell on the earth, by the means of these Miracles, the same we may read of the false Prophet in the 19. of *Revel. v.* 20. The Beast was taken, and with him the

falſe Prophet that wrought Miracles before him, with which he deceived them that had received the mark of the Beaſt; and the deſcription is the ſame of the falſe Prophet, and of the ſecond Beaſt, both of them holding forth the Head of the Roman Church, who is the Biſhop or Antichriſt of *Rome*. So that it implies thus much. That the Dragon and the Devil himſelf did ſtir up, not the Pope onely, but the whole Roman Catholick Church to gather, into ſome council, ſome chief converſe of them, who by common conſent did (out of their mouth) that is to ſay, by their Commands, Canons, and Decrees, (for that is out of their mouth) ſend forth theſe three unclean Spirits. They are called Spirits for their nimbleneſs, and activity, Spirits they be for impetuouſneſs and ſtrength, Spirits they be alſo for cloſe & cleanly

ly conveiance: There is no ſtopping the Gates againſt Spirits, the Cinque Ports can not be ſo ſtopped but they will in, They will enter into any Court, Princes Palaces, or great Mens Houſes, ther's no hindring of them, they have a cleanly conveiance and ſecret and cloſe paſſage. And they are alſo Spirits of Devils, it is not the ordinary word *Devil*, but *Dæmon*, the which is wont to expreſs Spirits for their Knowledge & Learning, they are learned Spirits, and yet Devils for their Deceit and Miſchief, Lyars for Deceit, and Murtherers for Miſchief, they are Emiſaries, Men of nimble Wits and parts, active for nimbleneſs and cloſe conveyance, and full of Deceit and of Miſchief, theſe three Spirits came all at once out of their mouth.

If we conſider what kind of Spirits the Roman Church and the

Bishops thereof have troubled the Christian Church withall, we shall find that they fall all under three sorts, as they do all issue from three sorts of Spirits, and they have all inspired and breathed into them the very Characters of the nature which is found in the Dragon, the Beast, and the false Prophet, these Spirits wherewith the Church is troubled fall under these three, the *Cardinalls*, the *Bishops*, and the *Jesuites*, ye shall see the quintessence of nimble Wits in these Spirits, active and nimble Spirits, no part can be so secretly watched but they will get in; no Gates of Princes Palaces so strictly kept, but they will enter them. And unclean they be, as neither fit for Meat nor for Sacrifice, as unclean Beasts were. They are neither fit for Church or Common-wealth, neither fit for the one nor the other. Unclean also arising out of

the

the mud, unclean in their Doctrine, rooting out the Doctrine of life, unclean in their conversation, and making the Country unclean where they come; they are likened to Frogs, because they can indifferently live either upon the Waters or upon the Earth, and even as well in the one as in the other. It's indifferent to them whether they be imployed in Church-work, they can domineer there; or in State-matters, they are as free and as busie there; In Courts of Princes, and the States of Common-wealths, and as impetuous there, and as active there, and as cunning, and as domineering, and Lordly there, as they are in the Church.

The Devil hath left them a spice of his Murther and Malice against Religion and well-ordered Government, tending to Disorder. The Roman Catholick Church

hath left them her ſtate and prehe-minence, her Lordly Dominion, and ſpiritual Supremaſie and Authority carrying all before them. The falſe Prophet hath left them corrupt Doctrine, and corrupt Worſhip: They corrupt all where they come, and with cleanly conveiance *in the Name of the Lord*, and *Thus ſaith the Lord*, when indeed it is nothing but the meer Inventions of the ſinful and falſe hearts of the Sons of Men.

But we ſhall only inſiſt upon the third ſort of theſe unclean Spirits, *viz.* the Jeſuites, and ſhall make good of them to all the eyes of the world, what in this firſt Chapter we have generally ſpoken of them. Partly by the teſtimony of *Peter Jarrige* heretofore a Jeſuite of the fourth vow, and one of their Preachers in *Gaſcoin*, who lived ſome Twenty four years in that ſociety, but by the grace of God

God in Jeſus Chriſt, is brought frō the darknes of ſuperſtitiō, into the light of the true Proteſtant Religion, and as well verſt in the abominable and wicked practices of this generation of Vipers, diſcovers ſuch horrible Crimes by them committed in the Countrey of *Guienne* in *France*, that will not only amaze, but even ſtrike with horrour the Chriſtian Reader. And partly by the experience this Commonwealth hath already of their Malice againſt the Magiſtrate, of their ſubtill and daily practices for to diſturb the publick peace, and imbroil this Nation in Blood, and of their infinuating Spirits both into Noble-Mens favour, and into the peoples affections, for to bring into the Church Hereſies, Schiſms, and damnable Doctrines, and partly alſo by our own experience.

CHAP.

CHAP. II.

Crimes of Treason perpetrated by the Jesuites in France.

IT is one of the highest degrees of Ingratitude, to hate him whom by Nature we are obliged to love, and to rejoyce at his loss whilest we live under his protection and by his favourable deeds. *Lewis* the 13. King of *France*, during his Reign, notwithstanding their Murthering his Father King *Henry* the 4th. of happy Memory, did continually heap benefits upon the Jesuites, and daily obliged them. The Money he gave them to buy and build that famous Edifice in *Paris*, which both in bigness, beauty, and riches, far exceeds the

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Palace Royal in *Paris*, and the annual Revenews of a Thousand pounds Sterling, that he hath assigned them out of the Crown-land, in a poor peeled Country, do amount to above a Million of Money, that that Monarch hath largely bestowed upon them in several parts of *France*. But all these his Princely gifts to them, (which might tame Tygars, and change the heart of the most malicious and inveterate Enemy,) could not in the least root out of their Mind that inveterate ill will which they had conceived against the Blood and Posterity of *Henry* the 4th. *Lewis*'s Father.

The sentence of the Parliament of *Paris*, given against them, and *John Chastell*, for their attempt upon the life of this Monarch, the execution of *John Guignard* of their society, who for this crime was hanged, the Pyramide at *Paris*, and

and their exile out of that Kingdom are ſtill freſh and alive in their Memory, with ſuch rancour and bitterneſſe of ſpirit, that all the proſperity of that Kingdom is to them a grief and vexation of mind, and its adverſity is their joy.

I am bound and engaged to declare for the publick good ſome of their groſs and criminal actions, that thereby their mortall and ſecret hatred to theſe Commonwealths may be made manifeſt.

Whilſt the Spaniard had the beſt in his War againſt *France*, in the Frontiers of *Picardy*, under the Command of *John* the *Verth*, and had taken the City of *Corbey*: The College of the Jeſuites in *Bourdeaux*, where *Peter Jarrige* was then, did ſo exceedingly rejoyce at it, that ten of them having ſecretly conveyed their Chamber Brooms,

and

and ſome Faggots upon the vault of the Steeple of the Church, they made there a Bonfire with them, and ſung the *Te Deum*, with the Emperours, and King of *Spain*'s Victories, compoſed by them in verſes. The noiſe hereof being imperfectly heard in the College, the Rector, who knew the deed, diſſembled it, and the Provincial who had notice of it, intreated the party who informed him, not to divulge it. If ſuch deed had been perpetrated in a College in *Rome* or *Spain*, againſt the *Pope* or King of *Spain*, the Superiours who have power to turn out, and excommunicate their pretended Subjects for leſſer faults, would have made uſe of their Authority for the ſudden ejection of theſe peſtilential Incendaries out of their companies and ſocieties.

But whoever ſhall know that to favour *Spain* and to rejoyce at

Franee

France's & *Englands* miseries is the formal and true character of a Jesuite, he will not wonder that this crime of high treason committed in the middle of *Bourdeaux* in the Jesuites College was not punished. *Qui tacet consentire videtur.*

One day as *Peter Jarrige* was expecting the Rector of the same College in his Parlour, diverting his thoughts in the contemplation of a Map of *Flanders*, where round about the Belgick Lyon were pourtrayed those Princes who had governed the Low Countreys, he espyed that som malicious Jesuites had blotted out the effigies of one of them, and diligently studying to find out what Prince that was, who was Judged unworthy of that glorious list, he found out at last that it was the effigies of *Francis de Valoys Duke d' Alençon*, whereupon being exceedingly moved, before he mentioned the business

he

he came about, he shewed him the blotted picture, and withall said to him, that such villains who even presumed to abuse the pictures of Princes were not to be suffered, and that he was bound in conscience seriously to enquire after the author of this villany for to expell from the society such cruel and bloudy enemies to the Kings of *France*, but he being a timorous man answered him lifting up his shoulders, *This is the mad passion of our people, what would you have me to do about it?* But it may be objected, This is but a small matter, & a thing of small moment; true I confess yet its enough to shew what kind of vipers *France* doth nourish in her bosome, & what subtilly insinuate into *England* to destroy her peace, & to subvert Religion, bringing in damnable Doctrines, divisions and heresies.

Such rancour and malice did one

Fa-

Fabricius a German Jesuite (who accompanied *Denys Espanlard* into *Fountenay* in the County,) testifie at a Feast, for he not yet knowing the humour of the French when any thing is spoken against their Prince; As he heard some of the company say that *Henry* the 4th had a design upon the Empire, and that, if God had given him longer life, there had been great & strange revolutions, *Ita est*, saith he in Latine, *sed per dei gratiam, & bonorum curam culter obstitit*, that is, yea, but by the grace of God, and by the care of honest men, a knife did hinder him. If this Oracle had been layed up by the heels, he had perhaps said the whole truth, and would, it may be, have revealed to posterity, what *France* hath justly mistrusted, but could never fully discover. May it be the will of God to reveal to his Grandchild *Lowys* the 14: who are those honest men,

that

caused this mourning all over *France* in dispatching his Grandfather out of this world even when he was preparing a triumph for his dear Spouse.

This wicked crew fear that God will take them at their words, if they should say in their prayers as all the other Churches in *France*, *vitiorum monstra devitare, hostes superare*, to eschew the monsters of vices, and to overcome his enemies. *Picardus* the Provincial of *Guienne* hath caused these words *superare hostes*, to be blotted out of their evening Littanies, for whereas that since *Charls* the [illegible] of *France*, the greatest enemy to the Crown of *France* is the Spaniard, they would be loath to wish any good to *France* to the prejudice of of the King of *Spain*. *Peter Jarrige* and other grave persons have been reprehended for saying these forementioned words in their prayers

after they had been forbidden them: but they answering, that it was lawfull for them as they were French men, and according to the order of all the Churches in *France*, to pray to God to bless their King, and to give him victory over all his enemies, they replyed to them, hiding their felony under a pretext of Religion, We must conform our selves not to the French Churches, but to the Roman order which requires no victories for Kings. Truly the will of these devout hypocrites is corrupted indeed, being it spreads their poyson even unto the very prayers. The King of *France* erects Colleges for these unclean Spirits, that they may pray for the good succes of his Majesty, and the Superiors of *Guienne* forbid to beseech God in their publick prayers that the King may overcome his enemies.

Now let us seriously consider, if

(as

(as our Saviour saith upon another subject) these things be done by them in the green tree, what shall be done in the dry? If they are such enemies to *France*, where they are admitted with so much honour, that even one of their society is made Father Confessor to the King, and have such an inveterate hatred against the King thereof, who submits to the Roman Church, & to the discipline thereof, and bestows so many and so great favours upon these ungratefull creatures, that even *Peter Guignon* a Jesuite, with others of the same society, were accused of high Treason against *Lewys* the 13th before the Parliament of *Roan*, who being judged guilty by that Parliament were sent Prisoners to *Paris*, and during his reign did *Anthonius Santarellus* set out a book intituled *De Hæresibus, Schismatibus*, &c. wherein he presumed to de-

fend the Popes Juriſdiction and right in *France* even in civil matters & things concerning the Kingdom beſides other ſcandalous tenents. This book was printed at *Rome* by the conſent of the Superiors, in the year 1625 in the month of October, but the College of the *Sorbonne* having examined it, condemned the ſame before the Parliament. And in the year 1626 there were two other Books made by the Jeſuites againſt *Lowys* the 13th, whereof one was called *Myſteria Politica*, and the other *Admonitio G. G. R. Theologi ad Ludovicum Galliæ & Navarræ regem*, but they were both condemned and prohibited by the Parliament of *Paris*, by the College of *Sorbonne*, and the whole body of the French clergy, as ſcandalous, ſeditious and inciting ſubjects to rebellion againſt their lawfull King, but not-withſtanding the condemnation of *Sanctarellus's*

book

book by the Parliament and the College of *Sorbonne*, yet the Jesuites were so, presumptuous as to oppose to it and did what they could to recall it, but the wise Senatours of the Parliament renewed and confirmed it in the month of *July* 1627. Now I say let us consider what they have not plotted, and what do they not daily plot against all the Protestant Princes and Common-wealths, and especially against *England*, where by the edict of Queen *Elizabeth* and acts of Parliaments they have been banished, as not fit nor worthy to live in a Common-wealth and which by the grace God hath utterly cast off the Tyrannical yoke of Popish superstition.

This their hatred against the Kings of *France*, which is to most of them a second nature, doth not only extend it self to the Royal blood, but also against all those,

who by their wise Counsels, and great atchievements inlarge that Kingdom; for having heard that *Portingal* had wholy revolted from *Spain*, by the policy and direction of Cardinal *de Richelieu*, four Jesuites being met together in a Chamber at *Bourdeaux* upon an Evening, one of them was moved with such rage and fury, hearing that the Crown of *Spain* had had such a great loss, that in revenge of it, he took one of the said Cardinals Pictures which was there, and having stobb'd its eyes and heart divers times with a Pen-knife, he burnt it with the flame of the Candle. These wounds to the Picture did no great hurt to that great politician; but if he had known the malice of these favorits of *Spain*, he would have learned to take heed of them, who under the name of Jesuites, would make men believe that

that they live out of the world. Another of the ſame ſociety, finding a great many Pictures of this great Miniſter of State that were all done, ſent them to divers Colleges of *Spain* and *Germany*, ſaying, that he would ſhew to his Brethren the Image of that Devil, Theſe *ſaleys* are but Childrens paſſions, yet they are evident arguments of their malice againſt all Princes and people that oppoſe the deſignes of the Sea of *Rome* and *Spain*.

When the Biſhops have commanded the *Te Deum* to be ſung, and publick Prayers to be made for the happy ſucceſs of the French Armies, *Peter Jarrige* hath heard many of them ſay, I would willingly pray God (not) to bleſs the Kings Armies, but to ſtop the courſe of his bloudy victories, and to confound the Counſels and deſignes of the Cardinal, who by the

Phantasms of his vanity, sets all *Europe* on a fire. O God open the eyes of the King of *France*, and of his people, that they may take heed that this generation of Vipers, that is entertained within the bosom of *France*, may not at last pierce its sides, and gnaw up its bowels.

CHAP. III.

The Jesuites treasonable practices in England.

IT's well known, that from the beginning of the happy Reign of religious and vertuous Queen *Elizabeth*, even unto this day, they have had, and still have as great a rancour and malice against this Common-wealth and its Rulers, as ever, yea, much greater than against *France*; as by the following obser-

observations, it may appear as clear as the Sun to all true Protestant hearts, therefore what is discovered in this Book, as being committed by them in *France* and against *France*, might be a sufficient warning-piece to this Nation, and to its Rulers and Supreme Magistrate, to take heed of the leaven of these Pharisees, who under the title of Saints, and persons retiring themselves from the pollutions of the world, creep into the Congregations of Separatists, and insinuate into the meetings of high-flown Notionists, Quakers, and other dangerous Sects, and under an hypocritical Cloak of simplicity, honesty, and holiness, delude the poor people of this Nation, doing the work they are sent about; as by plain demonstrance, you shall understand hereafter.

But

But the Earl of *Northumberland*, and the Earl of *Westmerland*, who both were arraigned, and condemned for High Treason in Queen *Elizabeths* dayes, in the year 1569. are yet a monument of the Jesuites malice against *England*, who together with the Pope, induced them to Rebellion against their lawful Princess. So likewise is the Duke of *Norfolk*, who for his Treasonable practices against Queen *Elizabeth*, being moved to it by some emissary Jesuites, for it lost his life in the year, 1572.

And *Edmond Campianus*, *Rodulph Scherwin*, and *Alexander Brian*, who had engaged too a company of Jesuites in *England*, to dispossess the Queen of the Kingdom, and to Plot her raine, and to stir up both Nobles and Commons against her, but being apprehended, suffered death for this their High Treason, in the year 1581.

Henry

Henry Sam. a Jeſuite was one of the Incendiaries who corrupted the Duke, and for this his Treaſon ſuffered the reward of a Traitor, in the year 1582.

The Conſpiracy of *William Parre*, againſt the Queen, in the year 1584. Stirred up unto it by the perſwaſion and inducement of theſe Jeſuites, *Benedictus Palmey*, *Hannibal Cawdrey*, and *William Crichton* with others may confirm this our warning-Piece.

Ballard a Jeſuite, and *Babington*, who by *Ballards* devilliſh Counſels was to kill the Queen, and being both diſcovered and apprehended, received condign puniſhment for their crime, in the year 1571. are ſufficient evidences of the Jeſuites practices and deſignes againſt *England*.

The comming of *Henry Garnet*, out of *Italy* into *England*, *Anno* 1586. with a plenipotentiary power

power from the Pope, of ordering, acting, ordaining, and disposing of things in *England*, to whom were added for the carrying of the Popes interest, *Oswald Tismond*, called *Greenoway*, and *John Garrett*, who had great correspondence with *Parson* the Superiour of the College of the English Jesuites at *Rome*, with *Peter Creswell* in *Spain*, and with *Peter Baldwin* in *Flanders*.

And the first invasion of *England* by the Spaniard, which was set on foot, and brought to that progress by the croaking perswasion of these Froggs, in the year 1588. are evident demonstrations of their never-dying-malice against this Nation.

The execution of *Williams*, and *York*, in the year, 1594. who had plotted to murther the Queen, by the instigation of Jesuite *Holt*, and others of the same society; And

that

that of Mr. *Edward Squirre*, for intending to poyſon Queen *Elizabeth*, and the Earl of *Eſſex*, by the helliſh perſwaſions, and advices of the Jeſuite, *Richard Wallpott*, in the year 1598. are ſufficient evidences of the Jeſuitical machinations.

One *Robert Elcot*, an Engliſhman in *Spain*, in the year, 1597. was induced by the Jeſuites, to feign himſelf an Engliſh Earl, and that he was ſent to the King of *Spain*, by the Nobility of *England*, who promiſed him ready help to Invade *England*, and ſo being led to the King by an Engliſh Jeſuite, he performed the deed, acting ſo cunningly and deceitfully his part, that the King of *Spain* received his propoſals.

Francis Page an Engliſh Jeſuite, who being convicted of Treaſon, in the year 1602. was put to death in *London*; And *Garnet*, one of the

the confederates in the Gunpowder-treason, who was executed for his crime, in the year, 1606. And that Catalogue of Jesuites, and Incendiares, that have been put to death, at the beginning of the long Parliament, are sufficient evidences of the continual workings, and subtil practices of that generation.

CHAP. IV.

The Jesuites practices, to stir people to Rebellion.

THat the Impious Book, lately dispersed in *England*, is a Jesuitical piece, that was forged in the School of Satan for to embroil this Nation, It will clearly appear by these expressions, that were in that Book of *Santarillus* the Jesuite, intituled *de haereticis, schismatibus*

mentions, &c. The Pope hath both the directive, and corrective power over Princes, for he cannot have the directive without the corrective; why may he not then punish unjust Princes by Ecclesiastical censure? hence I infer, that his holiness hath the power to punish heretick Princes, even with temporal punishments: therefore hath he the power not only to excommunicate, but also to deprive Princes of their Kingdoms and dominions, and to free their Subjects from their obedience and allegiance. The Pope deposes the Emperour for his iniquities, and sets Governours over Princes, when they are unfit to govern their people; the Pope deposeth the Emperour without any Assembly of Council, because the Pope's, and Christ's Tribunal are all one. And it is a very just thing, that the Pope should have such a supreme and absolute power to dethrone and punish Princes, and it is requisite for the good of the Common-

wealth

wealth, that there be such a supreme Monarch, that may correct the exorbitances of Kings, and punish their faults, and exercise justice over them, when their malice and the Republick's necessity do require it. The Pope may depose a Prince for any grievous offence, and also because of his faith, because of his Heresie and Schism, and also because of his insufficiency, because of his resistance and unprofitableness to the Pope, and he may give his Kingdom and Principality to another, if the Church do not dissent from it. The Pope hath the power to dethrone negligent Kings: As Peter *had the power given him to punish with a temporal punishment, yea with death it self, some persons for the example and correction of others, so likewise must the Church and the Pope, the Head thereof, have such power to punish even with death, the transgressers of Divine Laws; therefore it's in the Popes power to war*

Princes

Princes and to put them to death. It's said to Peter, *and his Successors,* Feed my Flock. *Now it's in these Pastors power to punish their flock with such punishment as their reason shall think fit: then if for the publick good their discretion and good reason requires, that disobedient & incorrigible Princes be punished with temporal punishment, and be deprived of their Kingdomes, the Pope may inflict such punishments upon them as he pleases, for they are or were part of the Flock.* Janus-Guignar a Rector of a College of Jesuites in *France* was convicted, by his own hand-writing before the *Parliament* of *Paris*, in the Year 1595. to assert in divers Letters that it was lawful to murther Kings and Princes, and that the tumultuous crew that arose against the King of *France*, on that *Bartholomew-day* did very ill that they did not open his *Venea Basilicas*; which if they had done, then the

King would not have fallen from his Fever into Frenzie, but he was well paid for his labour; for in the same Year he was strangled by sentence of the *Parliament*.

CHAP. V.

How all sorts of Persons have a just cause to take heed of the leaven of the Jesuites.

NOw as what hath here above been said and discovered, is a sufficient motive to all Potentates, especially Protestant Princes: so it is also a seasonable warning and exhortation, by the example of these Noble-men above mentioned, to all Noble persons to take heed of such Wolves as these, who being clothed in Lambs skins, and see them by their Hypocri-

call holiness and saint-like appearance, unto those things that at last prove their ruine and undoing.

We shall also give a word of Caution to the People (as well as to the Magistrate and Nobility) that they be not over-credulous nor embrace too rashly any thing that they shall hear delivered to them in any of those tumultuous meetings, wherein they say, *Thus saith the Lord*, when the Lord hath not sent them, but do as the Noble *Bereans*, *try whether the things delivered be so or no*, by the Touch-stone of the Holy Scriptures, In this following relation.

There dwelt an English Merchant in *Naples*, who by reason of his Trade and Traffick oftentimes reforted to *Rome*, where he acquainted himself with a College of Jesuites, whereof the greatest part

were *English*, he had at last so frequent and familiar intimacy with them that he had the names of above 30. of them, but about some three Years ago, his occasions calling him into *England*, he past by *Rome*, and calling there at the College, he enquired for such and such Gentlemen by their names, it being answered that their was not one of them there, he asked what was become of them? they told him that his Holinesse had sent them all over into *England* to do the work he had set them upon. This Gentleman landed in *Exeter*, where his occasions lay chiefly, but his business calling him up to *London*, as he past by the Town of *Dorchester*, he espied a great concourse of people, approaching nearer he found that they were some of the called *Quakers*, but earnestly looking upon their Teacher, he knew him again, and remembred him to

be one of those Jesuites with whom he was acquainted at *Rome*, and calling him by his name, asked how he did, who replyed to the Merchant, I know thee not; but the Genleman said to him again what? do you not know me? I am sure I know you very well, The Jesuite upon this, wished him to stay till he had done, which the Gentleman did; and then they went both into the Merchants Inn, and so being in private, the Jesuite acknowledged he was the same party, and kneeling down at the Gentlemans feet, asked pardon and begged his life of him; the Merchant answered him, that for his part he would not have a hand in his blood, but said to him, Go thy ways, thou art a Villain, & I hope Divine Justice will find thee out, but having asked him what was become of the rest of his society, he told him that part of

them were there in the *West* of *England*, and the others in the *North*.

CHAP. VI

How hard it is to discover them, and how far they differ from Christ, of whom they take their Name.

THey are that sect that knows all, and yet in their persons are known of none; they are amongst us, walk amongst us, and yet are not known of us; sometimes they go like poor simple *Quakers*, and sometimes armed like Commanders, and some other times like Roisters, and gallant companions, with feathers in their Hats, and their powdered Perriwiggs, so that disguising themselves in to so many shapes, it's impossible to know them, but if Perriwiggs were forbidden, then should

ſhould they be deprived of one of their ſhifts, at leaſt, to all perſons but to them that are well known.

And whereas they intitle themſelves Jeſuites, or of the ſociety of *Jeſus*. It appeares that they far differ from him, for our Saviour had not whereupon to lay his head, but this ſociety of unclean Spirits is not contented with having whereupon to lay their heads (as would become ſuch, who ſo ſtrictly dedicate themſelves to Poverty) but endeavour to inhabit Princes Courts, and to build ſumptuous Edifices, even as magnificent as Princes Palaces, and therein eſteem themſelves very happy.

CHAP. VII.

The Jesuites *Creed.*

TAke here their Creed in their own words, and by it judge of them.

1. I believe in two gods, of whom, one is, both Son, Father, and Mother Metaphorically, in an eternal generation, and the other is Metaphorically Father and Mother in the temporal generation, to whom the name of Mother must as well belong as to the blessed Virgin, as if both were an Hermaphrodite or Androgine.

2. I believe in Jesus Christ the only Son of them both Metaphorically, after an eternal and temporal creation.

3. I believe that Jesus Christ, as Man, was conceived and born of the

the Virgin *Mary*, as being his Father and Mother Metaphorically, by a Paternal and Maternal virtue.

4. I believe that he ſuffered and was dead, not truly and really, becauſe he could not die.

5. I believe that he was buried, although he was not truly and really dead.

6. I believe that his Soul Metaphorically deſcended into Hell, being it was not ſeparated from his Body.

7. I believe that by the ſame Metaphor he roſe from the dead, as he dyed.

8. I believe that he aſcended in Heaven, and ſits at the right hand of the Father, and thence ſhall come to judge both the quick and the dead.

9. I believe in the Holy Ghoſt, who did ſpeak by the Prophets, who ſometimes were deceived.

10. I believe the Church to be most part holy, and the Communion of Saints.

11. I believe the forgiveness of sins, through a sudden comming of the Holy Ghost upon the ungodly.

12. I believe the Resurrection of the most part of the flesh and the life everlasting, not without some fear of the contrary.

You may read this word for word in the Appendix of *Vargas* of *Tolide* his relations in the 333. page of his Book Printed in the year 1641.

And how impious and horrid a censure upon the Apostles Creed, the Jesuites of *England* and *Spain*, have given, you may read in the same Author, page 337.

Their Axiome may also be here set down as being a most horrid thing that *He commits the sin against the Holy Ghost, who doth not when he*

can

can, betray and deceive the Hereticks.

CHAP. VIII

Vſurpations and Antedates committed by the Jeſuites.

THings generally accepted by the common conſent of all are ordinarily founded upon ſome certain truth. Of a thouſand who ſpeake of the Jeſuites revenues nine hundred accuſe them of being too coveteous and of fixing and addicting their hearts too much to the Earth and to worldly riches, I can ſay ſafly without falſhhood, that to enlarge their poſſeſſions and encreaſe their Revenues they ſupplant and defraud the widows and Orphans, not ſcrupling to oppreſs even by falſe contracts the Tradeſemen and poor. When *Peter Jarrige* was

ſent

ſent into their Priories to preach, and then was obliged to hearken to the complaints of the afflicted and to hear their ſighings and groanings: becauſe their Syndick had by crafty pleading and wrangling defrauded them of their ſmall inheritãces, which for many years they had poſſeſſed from Fathers to Sons, he was confounded within himſelf, and his very countenance declared to thoſe poor honeſt people, that he did not own ſuch cruel deeds. Not to prove in particular circumſtances the truth, that the teares of many do ſadly confirm, It ſhall ſuffice to bring for inſtance an argument, which can by no objection be weakened. The Jeſuites having taken the poſſeſſion of the Priory of *Saint Macaire* upon *Garonne*, when it was worth but five hundred Crowns Rent *per annum*, have by their inventions ſo augmented

and

and improved it, that now its worth two thousand and above two hundred Crowns rent. Now pray consider whether they have not devoured houses and ruined families to raise it up to such revenues. *Francis Sovillerius* his codicil of the Revenues of this Benefice in former time so small and now so great sufficiently demonstrates their designs in dispossessing the Tenants, And if the Parliament of *Bourdeaux* looks not to stop their coveteousness they may in time ingross to themselves the rates and tolles due to ancient Nobility, or if need is forge new writs for it that they may ingross all the estate adjoyning to their Priory After they once know that a poor Country man hath not a cleer title to defend himself, Its nothing with them to sue him with some forged manuscript and to cast him, If we urge this a little

more

more particularly, we shall see by the example following how eager they are to get other mens estates into their hands even by manifest forgery.

Mr. *Dedie* a gentleman of honour and a Citizen of *Bourdeaux* may take it well if I reveal a secret that concerns him, by which he may recover a sum of mony of these impostours. The Wolves after they have eaten up the lambs devour one another. If *Malescot* the Provincial had not been so violent in oppressing *Peter Du Bois* a Priest of their society, and almost cashiered him from their society for discovering to *Bisquet* the Rector of the College of *Bourdeaux*, that the said *Malescot* and *Labbatie* Procuror of Province, had framed an Antidate in the busine s of Tillack against Mr. *Dedie*, this Antidate had been as secret as several others that they have forged, and such

such a criminal falſification had not ſo *prodigiouſly* broken forth amongſt us. The crafty are catched in their craftineſs. The Provincial a bold and vindicative man was miſtaken in taking *Peter DuBois* for an indiſcreet and timorous man, for afterwards he found him no ſuch. *Iſaaleſcot* had deſſembled this Prieſt had not divulged this thing farther, but partly threatning him, and partly informing himſelf of him that he & his procurer *Sabbatharii* had forged this Antidate for to enter into the poſſeſſion of the Tillack, a land free and Noble by retract of pedegree and conſanguinity. *DuBois* miſtruſting theſe interrogatories, and anſwering that one *Reverius* had told him of it, who then was Clark of the College and now a Prieſt in the Biſhopprick of *Boutdeaux*, who punctually knew the thing, he perceived by the Provincials looks

that

that it concerned him well to take heed to himself. And so that he might not be prevented and declaired an impostour by *Malescots* practises. He took three of the chiefest priests with him and hid them in his Closet for witneses, and having invited *Riverius* into his Chamber, intreated him to relate him again confidently, how this falsification was done, *Riverius* who thought he was alone with *Duboys*, plainly discovered their order and proceeding in making this Antidate, and the reasons why they had done it thus, but intreated his secerecy, *for fear* (said he) *That some of us be hanged*. This crime had not yet been discovered but God who of many falsifications of theirs brings some to light, suffered the Provincial to use *Du-Boys* harshly, and with so much injustice, that they who heard the sharp and bitter reprehension that he

he gave him kneeling at the feet of the lower Table, could not forbear weeping and chiefly those who had been secret witnesses of of the Antidates verification, seing the implacable rage of this guilty Provincial who handled with so much indignity an innocent Subject, gave glory to God and proving before General *Mutius Vitelleschi* the truth of this falsification required Justice, The evil was so gross and their Spirits so exasperated that he could not deny it them, Therefore least the publick and especially Mr. *Dedie* whom they feared should come to know this falsification so neerly touching him, they first agreed and ended the sute, and as intending to give satisfaction not so much to *Peter DuBoys*, as to Mr. *Dedie* who appeared displeased and angry, with a kind of daubed Justice *Sabatthery* was removed, *DuBoys* was

advanced into the Procurors Office of the College of *Bourdeaux*, and the Provincial *Maleſcot*, the time of his office being expired, inſtead of being ſent to the gallowes, or, according to the tenour of the monaſtical laws, ſhut up in a perpetual Priſon as a perjured perſon and impoſtour, was ſent out of the Province, as with a kind of baniſhment, but it was effectually to be Rector at *Tournon*. O what a Government is this, that ſets crimes upon Thrones and virtues in Iron. If the Judges deſervedly condemn a man to death for an Antidate, what is the Juſtice of the Jeſuites general, who beſtows Rectories to them that are Canonically convicted to have forged a publick contract: Can it be ſaid any longer that amongſt them the offices are given to the moſt worthy? *Sabbathery* and *Maleſcot* are yet alive as I think, if Mr.

De-

Dedie hath the heart (as he wants none) he may make them both end their days upon a Gallows. The ſuit in law of the Tillack having been heard before the Parliament of *Bourdeaux*, what doth remain but to ſhew all men by a notable example of Juſtice, that this ſociety which will be eſteemed ſo pure and holy is convicted of the groſeſt falſhoods and impoſtures, for their old anſwer cannot here be admitted, *that theſe crimes are particular crimes*, for here the Provincial acts as repreſenting their whole Body in the quality and chief head of them, And *Sabbathery* in the quality of their Atturney General, and is the firſt and chief perſon in their temporal affairs. Both of them make an Antidate in a thing of great concernment, the little impoſtours are taken, and the great impoſtours and perjured perſons eſcape. It con-

cerns the publick that these invaders of widows and Orphans rights and estates be surprised in such gross faults to stop their violent covetousness and to give rest to so many persons whom they disquiet & undo by law & wranglings It shall be declared in another place, how these reformed Clergy-men take occasion in confessing the concubines of Priests to perswade them to prevail with their whoremasters to resign them their Priories.

CHAP. IX.

Murthers of little Infants committed by the Jesuites and found out.

THose lewd and ungracious strumpets which murther their children after they have brought them into the world, that they may drownd in their bloud

bloud the knowledge of their uncleanneſs find nothing but a gallows in a Common-wealth and execration in all mens mouths. The remembrance of *Herod* the Aſcalonite hath been curſed above theſe ſixteen hundred years becauſe he murthered thoſe inncent children which unto this day are an object of compaſſion, and even move tears in the eyes of thoſe that read that doleful hiſtory. *Nilus* did once bluſh at the cruelty of *Pharoh* the worſt of all the Egyptian Kings, and was aſhamed to feed with humane fleſh its Crocodiles. By the ordinance of that Tyrant who cauſed the Hebrewes children to be drowned as ſoon as they were born. Theſe cruelties are ceaſed in *Egipt*, and theſe murthers are no more to be found in *Paleſtine*, though it be under the Turks power: But theſe bloudy ſlaughters are entred into Chri-

ſtendom even into *Guienne* of *France*, and at this day are exerciſed in *Bourdeaux* upon thoſe little children that are found or expoſed, nobody bemoaning their miſery nor cutting ſhort the rage of their murtherers.

It might hardly be believed that thoſe *Clergy-men* are guilty of this crime, yet if it be obſerved, in the Hoſpital of St. *James* (which is erected by pious perſons for the relief, maintainance, and education of thoſe poor little Infants, Baſtards that are found and expoſed, and is in the hands and government of the Jeſuites in *Bourdeaux*) of ſo great a number of Children as are carried into it every year, there can ſcarce one be found alive at the years end. This can not but cauſe a great ſuſpition of Murther, notwithſtanding the Overſeers of this Hoſpital have not examined hitherto what becomes

of

of theſe Children where they are, and who brings them ſup, &c. Hence it is that the Jeſuites have ingroſſed, and ſtill do to themſelves the meanes and eſtate of theſe Children ſo expoſed, and have alſo the convenience to rid their College of them without any noiſe. It's a hard thing to declare preciſely the ſeveral meanes they uſe for to deſtroy moſt of theſe little Innocents; for as the Crime is a horrible thing, ſo likewiſe the meanes and wayes they have to perpetrate it, are intricate and ſecret, neither do they acquaint many with it, yet it's ſo ſo eaſie to conjecture that they make uſe of divers inventions to put them to death, that the very Examination made by the Magiſtrates of the place ſhall convict them, to be either Murtherers of thoſe little ones, or the cauſe, or the inſtruments of the Murthers,

however they be convicted, the Crime is infinite, considering the great number of these Children that thus perish: Here I appeal to the Judgement and Conscience of the Judges, whether without a general mortality such number of Infants can perish, without being either cruelly murthered, or dispatched by some secret way and invention, which cuts them off after they have languished a time. One of their inventions is this, that for their Covetousness sake, they put out these Children at so low a rate to some poor beggerly starving Women, that both the Nurse and Child can not but dye for hunger. O blessed Redeemer of Men, who hath said with bowels of Love and tenderness to thy Disciples, *Matthew* 19. *v.* 14. *Suffer little Children, and forbid them not to come unto me, for of such is the Kingdom of Heaven.* Is it lawful

lawful for these prophane wretches," who will be esteemed religious and accounted of thy society, to sport at the goods and life of so many Infants, and to starve them to death in a Christian Town in time of Plenty, and in a rich Hospital erected for their Education, whilest their Murtherers live at their charges fatning and inriching themselves with their means.

An other way they have to be rid of these Children is, that they give them away to strumpets rotten with infectious diseases, that these poor innocents instead of Milk may suck Poyson.

Another way is, that leaving them so long out, when they are exposed, before they take them in, they provide them so late a Nurse, that it's easie to conjecture, yea, to know that they have more mind to kill them, than to save them.

The

The other wayes that are more occult and horrid, may evidently appear to the Judges, if they please to bring them to an account for them.

The Blood of these innocent Children cries aloud for Justice, and it's not consonant to reason that these poor wretches whom their Fathers and Mothers expose to the mercy of the world, should be murthered by the Jesuites and remain unrevenged by the Magistrates.

Peter Jarrige, as appears by his own Book, was once, & only that one time imployed to bury one of these Children (for to hide the evil, and to take away all suspition, a Priest with his Surplis and with a starr, burieth them with the ordinary Ceremonies) but he depose ses upon his Conscience, and at the feet of the Lord Jesus, that at, that time he saw that little Childs

winding

winding sheet all bloody, and moved with compassion, asking how it came to passe that the little Corps did bleed, of one *Huget* a Shoomaker by Trade, who belongs to that Hospital, with an other named *Philolean*, he answered him, that his Nurse which had left her course of lewd living and Adultery but a little before, as she virtuously resisted some Villaines who desired to use her as before, had so irritated them, that in a rage they had broken this Infants Leggs, and so had murthered it, to avenge themselves of her denyall, not being satisfied with this Answer, he soon after went to *Francis Fratus*, then the Rector of the College, and faithfully related unto him what he had seen, saying, that the Procurator *sindick* was bound in Conscience to inform himself of this Crime, and to enquire after the Murther-

ers

ers of this Child, as being bound to give one day an accoũt for it. It was anſwered him in theſe like terms, *We ſhould have too much to do, the Child is in heaven, and it's not fit to ſpend the Colleges Money to revenge a forfeit that hath put him out of miſery.* The Brother was forbidden after this, to call him to ſuch a ceremony again.

This Accident may ſuffice to diſcover their great attempts, and to lead the Judges into the way of the truth. A drop of blood droping accidentally upon the Murtherers cloaths, diſcovers ſometimes the deed. What I have related is a ſore ſuſpition and a thing of great weight.

If we mention in this Chapter their other Murthers, it may not be impertinent.

Was not *Peter Panna* convicted and condemned at *Leiden* in the year 1598. the 10th. day of *Aprill* for

for having plotted with the Provincial, and with the Rector of the School of *Dnacum* (both Jesuites) to murther *Maurice* Prince of *Orange*, who advanced him a great sum of Mony, with large promises, giving him an absolution, and the Sacrament to ingage him to it.

In the year 1572. The Jesuites poisoned *Albreta* Queen of *Navarre*, with a pair of poisoned Gloves, because she was a Friend to the Protestants, and their Patroness, and so by them was murthered.

William Prince of *Orange*, in the year 1584. was murthered by *Baltasar Gerhard*, who confessed that he was induced and ingaged to do it by a Jesuite of *Trevers* in *Germany*, and by *Gereon* a Franciscan, and three other Jesuites of *Tornay* in *France*.

Stephen Boskay Prince of *Transylvania* was poisoned by them, because he was their open and professed enemy.

CHAP. X.

CHAP. X.

The incontinency and uncleanneſs of the Jeſuites in their own Claſſes.

IT's only the property of the Sun to extend his beams upon the marſhes and durt without infecting, or corrupting his own purity and brightneſs. It may be a troubleſome undertaking to lead the Reader to the ſight and contemplation of thoſe acts of uncleanneſs, whereof that ſociety Enemy to government ſhall here be convicted, without incurring the danger to infect our imagination with unclean thoughts. But the God of purity, who for the publick good, will have their horrid villanies diſcovered, keep us through his grace and mercy without pollution upon theſe objects. Ig-

Ignatius did properly write but a rule for continency and chaſtity; but becauſe he hath enjoyned his Monks, not only to imitate the purity of the chiefeſt Saints, or of the Virgin *Mary*, but *the Angelical purity, by the cleanneſs and chaſtity of their bodies*, he hath caſt them into deſpair of ever attaining it, and not being able to demonſtrate that they are Angels, (for they are too carnally minded) they declare plainly that they are men, even men addicted and adhering to the fleſh and the luſt thereof. The vulgar that ſees them familiarly converſing with the devout women, and ſpending three or four hours with them face to face, Judge them as much free from unchaſtity, as the firſt ſphere of the Celeſtial bodies, is free from any impreſſion of the earth, but theſe light huſwifes, who under pretext of devotion, in theſe familiarities

miliarities and intimacies, foment and feed a laſcivious love, do well know that they are carnally minded, even as the Crows of the vallies, raven after a Carcaſs. They ſeem by their countenance in devotions, to flie by ejaculations of ſpirit into the ſanctuary of divine Majeſty, as the Eagles up into the Sun, but moſt of them are like a ſtinking ravenous Bird, which in the ſublimity of their flight ſeem to keep centry for the ſecurity of Heaven, and to go the rounds for the preſervation of the earth, & yet ſtill bend their eyes downwards, for to fall upon the Serpents, and other filthy prey, as ſoon as they can eſpy it. The Jeſuites ſubtilty is to perſwade theſe credulous and ſuperſtitious votaries, that their ſect exceeds in incomparable purity and holineſs all the other Orders; for my part ſaith *Jarrige*, who lived divers years

years amongſt them. I do not ſubſcribe to it. And if chaſtity is no better obſerved in the other Fryeries than in their houſes: We muſt needs ſay, that holineſs is fled away from all their Manaſteries.

I may aſſure you in truth, that there is ſcarce any crime and ſin of incontinency and laſciviouſneſs, but I ſhall convict the Jeſuites of, and without going farther than three or four Colleges in the Province of *Guienne*, I ſhall ſet forth to the world, that no manner of Villanies have remained unpractiſed by ſome of them, and thus we ſhall begin with thoſe unclean acts that they commit in their own Claſſes.

God alone knoweth the thoughts, trieth the reins, & ſõnds the heart; yet to judge of their Temptations, by the diſcourſes and relations that paſs amongſt themſelves,

its most certain that most of them do burn in their lust as burning Coals, all kind of wanton actions, unchast feelings, pollutions and impurities, are so ordinary amongst their young men, that they leave the marks and signes thereof every where with such a horrour, that their lasciviousness is inimaginable. There have been some of their Regents, who have been so impudent, as to make their Scholars to touch them unseemingly to excite Venery, and even some of those youths being since that entred into the body of their society have discovered this villany to their new Masters. My pen is ashamed to write these foul villanies. The College of *Lizieux* cannot deny that *Sanguinieri* one of their Regents, often times calling a pretty Boy to his Chamber upon the Sundayes and Holidayes, under pretext of correcting his com-

po-

positions, entertained him with amourous discourses, and made him touch him with such a passion, that the habitude in this evill at last so blinded him, that even he made him come into his great Pulpit : *Winter manus illius se pollueret.* Whilst that his other schoolfellows were attentive at their composition in the Classis. *Peter Jarrige* hath surprised *Francis Mingelosaux*, the Regent of the fourth Classis in *Agen* (where he himself was Prefect) kissing vehemently a young Gentleman one of his Scolers, & embracing him with his Arms, close within his two leggs. The child who was innocent, thought himself well loved and cherished, but if his Father one of the noblest of those parts, had known these unseemly gestures, notwithstanding the Jesuites repute, he had perhaps cut off his ears. If I were to name

by name all the others, who in their Regency have fallen, and daily fall into this infirmity, I would first view the great College of *Bourdeaux*, then run over the others, and ending with that of *Fontenay*. I could shew that in every one of them some such filthiness hath been committed. They cannot keep their hands from feeling, nor their lips from kissing, and these words are ordinary amongst their Scholers of capacity and discretion, *such a one N. N. is your Regents mistress.*

These horrid Sodomies practised by some of their Regents are not only to be found in their great Universities, but they reign also in the small Colleges & Schools; for so cõmon is this evil amongst that society, that two of the Scholars of Saint *Macayre* have complained to their Parents and their Parents to the Superior of the place, that

their

their Master named *Gervaiſeus* had abuſed and forced them indicating ſo diſtinctly and punctually the place, the manner, and the circumſtances, that it was eaſily to convict that *Gommorrean* and *Sodomiſt Chriſtophorus Penandus* the prefect of the place is a witneſs of this conviction. There are eminent perſons in *Bourdeaux* who have been made to pull off their cloths by *Leonard Alemay*, that he might contemplate them naked; and to whip their Schollers with the hand, is gallant ſport for theſe infamous fellows, whom God ſhall one day conſume with his fire, if they do not repent of that ſin, that is a confuſion and ſhame in nature.

CHAP. XI.

The foul actions of the Jesuites in their visits.

PHilip the second their great Protector and a Prince of great Spirit one day jesting at them asked them how they could be chast and continent treating privatly and familiarly with the faireſt Ladies of his ſumptuous Court. We carry, ſaid they, an herb about us, through which we avoid and ſcape the danger of unchaſtity and reſiſt all its aſſaults: Being Urged by that Prince to name it, they anſwered, that it was *the fear of God*, but I aſſure you that if they had it then, that now they have loſt the ſeed thereof, and that it grows no more in their gardens, Now follow we them from their Claſſes into wo-

womens company, and then we shall see whether before they go out of their houses they make use of this precious herbe.

Let us first observe that the greatest occupation & first care of the Rectors, when they are received into the office, is to skim and cull out all the handsomest and fairest that are at the Tribunals of other Confessors, that they may make up to themselves a great confessional of the flower of all the gentlewomen of a Town. One of their tricks thus to draw these foolish ewes into their sheepfold and these silly doves to their lockets, is to visit them frequently *Peter Gualer* Rector of the College of *Bourdeaux* did so addict himself to this Trade, that he left his Regents to make the Orations at the renewing of studies in his absence, that he might spend that time (so precious for the glory of the Col-

lege) in the visits of women. *Fronton Gadaut* the Rector of the College in *Fountenay*, and *Peter* his successor have been both convicted to have visited Ladies and Gentlewomen of quality (whom for respect sake I shall not name) for whole yeares five or six times a week, and often twice a day, and to hide from their Mokns this too great familiarity, as they had the power to take whom they would with them, they every time changed their companions.

Can any one be perswaded that if the sex did not draw the heart of these lascivious fellowes, they would spend every day three or four hours for the edification of their souls, not bringing into the Ladies chambers their ignorant Brothers once in two months for to speak of God.

I am sorry that the quality of the persons which I should defame

by

by my writing ingages me to wave in ſilence many paſſages that would move husbands to rage and paſſion of revenge, and bring ſome women to death whom theſe villains have debauched, and brought to diſhonourable practices. Father *Dancerean* one of their Order, cannot deny that he ſaid once to *Peter Jarrige*, that a Jeſuite (whoſe name he would not divulge) had abuſed a Gentlewoman on the farther ſide of his bed, ſhe faining to be ſick, and he to come to comfort her with religious and devout meditations. Father *Anthony Raoul* of the ſame ſociety hath declared that he ſaw the ſame thing through the void ſpace of the curtains in a houſe of *Poettiers*, where Father *Bonnet* went to take the ſame pleaſure with one of his penitent miſtreſſes. The ſame did relate to the ſuperiors, that comming out of a gar-

garden where he had been at devotion, he found one of their chiefest Preachers shut up in a Chamber with a maried Gentle-woman: and surprised them in such a disorder, that the Gentle-woman which came to open him the door having her clothes all rumbled was as red as fire.

One *Gallopin* of the Jesuites College in *Fontenay* having entred into a house to visit a maid, surprized her alone and assaulted her so earnestly, and with so much danger, that he was catched at it; *Francis Robbin* one of the same order wrought hard to hide this fault, but the deed was so manifest that they were constrained to send him out of the way.

Gilbert Rouffeau one of the same Fraternity being sent to *Nerac*, did so often converse by active and passive visits with his landress, that he got her with child. But to hide such

such a notorious villaine committed in a Protestant Town; which took the advantage of defaming the Jesuiteçal Preacher, they gave out under hand that the ministers of the place had forged it to scandalize him, but the thing hath appeared so certain since that *Jarrige* being some six yeares ago at Mr. *Mombets*, (who may be a sufficient witness) in the parish of *Cerignac* in the diocess of *Condon* before several persons of quality and two Jesuites who were going the Cardinal circuit with him, A Gentleman there did so cleerly and plainly prove it that he and the rest were all ashamed and confounded and had nothing else to reply but that it was an easy thing to invent a calumny against an honest man. *Dominick Mombet*, and *Peter Deffinnier* of the same society shall witnese, if they dare, with what assurance and by what arguments that

Patres Dominicani

that perſon of quality did ſhew that that Maid had been deceived by this Jeſuite, who though guilty of ſuch infamy, is yet unto this day their Provincial.

Now to ſay that *John Delvaux* one of the moſt famous and renouned of the College of *Bourdeaux* theſe twenty years went alone in the day time to ſee a wench that was light of carriage, *John Richard*, and *Francis Ducreux* cannot deny it, for knowing it by way of confeſſion (by this you may Judge whether they may be truſted with a ſecret) that he had often times layn with that poor wretch, he accuſes him to the Provincial, and proved the crime, not ſo much out of a zeal to Juſtice, (although that Leacherous fellow was guilty) as out of a raging envy they had both againſt, him to ſee him proſper better in his office than they I ſay nothing of *James Beaufes* actions

lingues acerbas !!

ons in his visits at *Beard*, wherof he hath asked forgiveness upon his knees of *Arnold Bohire* his Provincial. I omit those infamies committed by that Brother adjutor, who having got with child the maid of one of their Farmers, was suddenly by the sentence of the Consultors sent away ont of the College of *Agen*, under the name and habit of a serving man, for to save the honour and credit of the College, against a Maid which brought them a child to keep. I do not mention that liberty that many of the Jesuites take in their conversation to touch womens cheeks, to feel their bosoms, and to put their hands in their plackets, as being great faults indeed, but pardonable, in comparison of those greater that I have yet to speak of. The history of Father *Olivers* one of their Preachers, would pass for a Romance, if it were

were not as well known amongst their Order, as that the sun is in heaven. A chambermaid whom he had courted in the Profes's house of *Bourdeaux*, and set a-fire too near behind a door, came to him at Saint *Maries* Port, four miles from *Agen*, where he preached in Lent. Love that hath childish devices prompted him to give out that she was his neece and to enjoy her more privatly and freely, feigned that she was come to communicate to him some weighty affairs concerning her house, and to fetch him away, after the Sermons, into the countrey, to order the dividing of an inheritance. The lay-brother, *John Tesse* by name, perceiving not this Jugling, took it to edification to see, that this Maid did lye in a chamber by her self in the same lodgings: and submitting his Judgment by a blind obedience, thought

thought that all the familiarity he saw was, *between an Uncle and a Neece.* It would be too tedious to tell you all the small commissions that this Villain was giving to this simple Brother, that he might with more liberty court and enjoy his dear and sweet Neece, The journeys that he commanded him to *Paravis*, (in going whereto he was to pass a river) that he might have time to discharge himself every afternoon of the care of his Sermons into the bosom of this slut, his injunctions to him to go to bed betimes, under pretence of charity, that he might the more easily and conveniently slip into his loves chamber, with many such slippery tricks, after which this ignorant Brother opened his eyes, when the Superiors asked him where he had left her, and knew that she was a strumpet.

What do you judge of these Sto-

ries

ries that were unknown to you, Loving Readers? If you thought that the Jesuites are very chaste and continent, pray mend your error, and perswade your self that through their sly Tricks, they corrupt and debauch more Maids and Women, than all the rest of Fryers. A Jesuite of the fourth vow, said once to *Jarrige*, that a Woman had directed her self to him, saying that she was solicited by some Priests; but that she would love none but Jesuites, *for they are more discreet than the others. Peter Jarrige* knows the Wife of a Leiutenant general of a Sea-town (whom he names not for respect sake) who hath had to do with a Jesuite that is a great Philosopher; and the Wife of one of the Kings Advocates of the same Town, who invites too often into the Country a Jesuite her spiritual Father, that for his filthy life is defamed in Limoges

moges and Perigeux. If it were fit to name the great Ladies by Name as well as the Jesuite, Gentlemen might be made to tremble, Presidents to chafe, Counsellors to blush, Advocates to wax pale, and even Treasurers and Governours of places, to revenge themselves of the wrong. But we must here act by discretion, (as the *Persians* in their Ceremonies,) hold our finger to our mouth and admire these unspeakable mysteries.

Cotton the Jesuite, a greater Courtier, than Ecclesiastical Man, and a great Flatterer, got a Nun with Child, and for this had a process in *Avignon* where he was cast. He also wrote Love-letters to the Lady of *Clarence*, wherein were these words; *That he hoped to see her shortly, and then he would make her amends for his long absence, and that his affection to her was such, and*

so great, that he could not believe his joy would be perfect in Heaven, if he should not find her there; And yet this famous Father did presume to glory before divers Nobles of the Court, that he had lived 22. years together, without committing any deadly sin.

Father *Mena* a Jesuite, and a professor in Theology at *Valladolid* in *Spain*, got a Maid with child, and being deeply enamoured of her, he privatly kept her with him, and had two Sons by her: the thing was brought to the Inquisition, and sentence given upon him, but by the arts and shifts of the Jesuites he escaped his deserved punishment.

At the Jesuites in *Bavaria* intended to bring secretly into their College, a Woman that they had hid in a Hogshead, the bottom of the Hogshead broke out in the street, and thus to their shame, was

their deed discovered.

Somermanus an *Helvitian* Jesuite, feigning to cast an unclean spirit out of a Nun, begat her with child.

Not many years ago was a Jesuite found in carnal company with a Whoor in the street of *Antwerpe*, by the Watch, who got a sum of Mony of him to stop their mouths that they might not discover him to the Magistrate.

CHAP. XII.

Acts of Uncleanness committed by the Jesuites in their own Churches.

IT is a wise saying of St. *Augustine*, that because *God is every where by reason of his infiniteness, we have a happy necessity to live according to the*

rules of righteousness, and of right reason, being that we do all things in the presence of God, who is a just Judge, who seeth all our works. There is no holy or profane place that gives leave to Men to defile their Bodies, but that filth, that would be a sin simply in some places, becomes a grievous crime and monstruous Sacrilege, when it is committed in the Church. Whosoever commits any lewd action in the Church, is guilty of the crime, but the Papists are yet more guilty whē they profane their Sanctuary; for their Faith obliging them they believe that Jesus Christ's presence both in Body and Soul, is under the species of that Bread that is preserved upon their Altars, they when they come to commit Adultery in those holy places, are convicted in their Consciences to have sinned not only in a Church, where God is worshipped, but

even before the eyes and face of Jeſus Chriſt who is in their Tabernacles both in fleſh and bones.

It hath clearly been demonſtrated that the Jeſuites are Lechers by the former Chapters, in this it ſhall be proved that they are ſacrilegious perſons, theſe ſtinking orders can not be ſtir'd without ſhame, but for the publick they muſt needs be brought to open view. Now obſerve that the moſt uſual places for their unclean acts is the Church: they have almoſt every where elſe a Companion, & there they are forced to deviſe a thouſand tricks to eſcape the ſuſpition, and the Eyes of thoſe Ariſtarcks. In the Church they are alone with their Love, the founder of their ſect did think that the veneration and reverence of the Altars, would ſuffice to keep them within the bounds of Modeſty. Hence it comes to paſs every day

that of the House of Prayer, they make a den of Robbers, for there are held Lascivious Discourses, there the unlawful feelings, there are rendered the testimonies of reciprocal Love, and if the Temple was to be hallowed with new Consecrations according to the Canons of the Roman Church, when filthy action hath been committed in them, the Jesuites Churches would have need to be consecrated a new, every eighth day. Of fifty Examples that I might allege, I shall only instance in three, that I may the sooner draw off from these filthy and unclean Subjects.

Manianus, the most Illustrious, and most followed Preacher, that the Jesuites have had these twenty years, in the Pulpit of St. *Didier*, in *Poictiers* is one of them that have prophaned their Chappel. This Infamous wretch having designed

to

to go to divert himself with the Attorney into *Languey*, after his preaching, did so em ise and court by his smooth and fine speeches, a simple devout Woman of the Town, that he perswaded her to to come to see him in the Priory, the Church was appointed for the meeting place, where they were catched in strange postures, and in the very Fact by Father *Morin*, who cannot deny what is here said, without being declared a Calumniator, by above three hundred Jesuites who knew his deposition about it, before the Provincial *Jacquinot*.

We need not go farther to find an abomination of the like nature: The Churches of *Poitou* seem appointed to be these Robbers dens, & the receptacle of their sacrileges, let us go into *Fontenay* the Countey, and enter into these religious Fathers Church; An honest Mer-

chant of *Poictou*, being gone into the Jesuites Chappel a quarter of an hour after four in the Morning on a Summers day, heard distinctly a Man to stir, and make some small noise in acting filthiness with a Woman, in a Pew next adjoyning to that where he was at his Prayers and Devotions, he being amazed at this horrid act, began to make some noise, listning and looking whether any one would appear, he heard a man rising up softly: and peeping out to see, whether any one had heard them, he espied a face whose beard was growing gray. At that instant he would have gone into the College to inform the Superior of it, but his businesse that called him to *Rochel* hinder'd him; And to proceed more punctually, and discreetly, in the declaration of this thing, he resolved to take the direction of a Father Confessor, who having judged

judged by the declaration of his penitent, that the crime was evident, ingaged him to acquaint the Superiour of the College with the deed, and so he did. And *Fronton Gadant*, though in this discourse found guilty himself, if he will give glory to God, cannot deny that this story was deposed before him; And if he dare to contradict it, he shall be convicted by the testimony of *Toussains Dancereau* and others, to whom the matters was committed. The Confessor of *Rochel*, who gave the Counsel, the Merchant who discovered the deed by seeing and hearing shall be my Witnesse. The Sexton was suspected, but least any of the consultation, yea perhaps the Rector himself might be found guilty, they made no farther noise of it, still observing their Maxim, *Si non caste, saltem cautè.*

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In the same College was *John Surmins* shut up in the Vestry with a Gentlewoman whom he loved, precisely behind the Altar, where they pretend to worship the God of Glory. If we must judge them by the Principall of their Belief, what a horrid attempt is this to pollute themselves even at the Feet of the Lord Jesus? Gentlewomen of quality have complained to a discreet man of their order, that *Peter Reygnier* by his filthy and lascivious interrogatories had provoked them to evil in their Confessions, and asking them whether they had made use of such & such ways to take their carnal pleasures, had taught them to practise shameful obscenities.

This Jesuite more wicked than subtil, who for the dulnesse of his Wit hath no other imployment than to instruct Women, and to speak in their visits of the diseases

of

of their matrices, was so lascivious, whilst he was the Rector of *Fontenay* College, that he did intice and draw the lascivious women, under pretext of converting them, by the means of those which were honest and innocent. The hour that he took to see them in the Church, *viz.* when the Masses were ended, and all the people were gone, and all the other Jesuites were at Table, hath given strong suspicions, that he did call them not so much to convert them, as to pervert & abuse them, being then without any witnesse, and free to all what he would. The Fathers *Dancereau*, *Le Grand*, *Veries*, and *Jarrige*, who then preached in that Town did murmur at it, and some of them gave notice to the Provincial, that he might remedy it.

Let them speak, if they have the confidence to speak without

taking

taking breath, what was the cauſe that their Brother *Miroart* of the Veſtry at *Bourdeaux* was ejected out of it, but becauſe he helped the Rector of the College, to take his contentment & pleaſure with a woman at his leiſure in *Magdalains* Chappel. *John la Rhede*, who caught them in the very act, (not conſidering that he himſelf hath a Baſtard in *Bourdeaux*) can witneſs the ſame as *Theophilus David* a very wiſe Regent of *Fountey*, was one day relating very merrily.

In a word, ſhould I labour as much as *Hercules*, to purge and cleanſe thoſe Dunghils, and ſhew the laſt of their filthineſs, I could not end my work in ten years, nor purge all thoſe Churches in *Guienne* that they have polluted, the Walls of the Church of *Zaintes* bluſh at their impurity; and if the pavements of it, and the Galleries, and the Pillars of its Chappel

pel could ſpeak, I might produce bloudy accuſers, who would condemn the *Swins*, the *Dufreſnes*, and the *Beaufeys* before the throne of God, for having defiled and polluted them. The Church of *Limoges* is infamous by reaſon of the laſcivious diſcourſes that have been uttered in it. That of *Agen* is full of pollutions, and infected with ſacrileges, that of Saint *Macaire*, and of *Marmmes*, have alſo ſuffered upon their Benches in their Porches, and retired corners immodeſt, and diſhoneſt actions. Many women and maids in divers places have been amazed, to ſee ſome Jeſuites going boldly and without fear to the Altar, clothed with their Prieſtly garments, as ſoon as they had done their ambrous diſcourſes, wherewith they had long kept them in the Confeſſional, and declared the burning flame of their brutiſh and

beastly passions. O God of purity and holiness, when wilt thou once again enter with a whip into the Churches, to drive out the sellers and buyers of Doves? shall it be always permitted to incestuous persons to keep a Baudy house in thy Sanctuary, and under the vail of devotion, to assault modesty, and chastity in those places, where it should find refuge and security.

CHAP. XIII.

Unclean acts committed by the Jesuits in their own houses.

THere is no sin so hidden, saith our Lord Christ, but one day shall be revealed. The sect of the Jesuites hath been for some years in a great fieldy cover-

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ed with snow, where the whiteness thereof equally covereth both the Marble Stones and the Dirt. But now that the Sun of Righteousness and truth doth cast his beams upon that dainty whiteness, and melts that pretended Snow, their filth and dung doth appear: The chiefest Zelots of the good fame and reputation of their Order, have said in *Peter Jarrige*'s hearing, that if any of them that depart from the society should relate *Petiots* story, they should be wholly disgraced. Now may that disgrace reflect upon them, to the glory of God, and the edification of the publick by the revelation of the crime.

Stephen Petiot is well known for his brave qualities in the Countrey of *Guienne*, and hath still past amongst them of his Robe, for one of the most sober and modest of this time, *His Panegyrick* upon the

taking

taking of *Rochel*; while he then taught Rhetorick at *Bourdeaux*, got him a great name, and the employments bestowed upon him since that by the Provincials, did make him recommendable and famous. I do not here relate the crime of a simple and ignorant Brother, or an unfortunate wretch that was cashiered, and turned out in the first or second year of his Theologie, or of any silly adjutant that is neither of order nor credit amongst them; but of a Jesuite of the great chollar, (as they say,) a Professor of the fourth vow, humanist and great preacher. The vices do appear more in the chief ones of an Order, than in the others. This famous fellow was in the *Profess* his house, preaching in Saint *Project* at *Bourdeaux*, and that he might not appear idle between the Advent and the Lent, he went sometimes to the Confessional, as many

many others, rather for divertiſement, and to catch his prey, than to convert ſinners, and teach ſouls. A laſcivious perſon, takes delight every where, even thorow the Lattices and Windows. This man, who in the Pulpit ſeemed to be a Saint, and was an Aſmodees in the Confeſſional, fell in love with a pretty black Maid, which had caſt her ſelf at his feet, to unload her ſelf of her ſins, and ſo kindled his love through his eyes and ears, while he looked earneſtly upon her and heard her ſpeak, that contrary to the Maids expectation, he ſent her back loaden with more ſins than ſhe had brought. His firſt care was to gain her by his ſmooth and alluring ſpeeches, and to engage her to come to him when the Jeſuites would be at Table, that he might with more confidence and liberty entertain her betwixt the two

doors. The Maid which was but a poor servant, thought it a high degree of happiness to be courted and beloved of that person, who was every where praised and esteemed, and so conceived reciprocally so much love and affection for her lover, that she no more failed to convey her self to the appointed places at the time prefixed, than the Sun doth to bring light upon our heimisphere at his ordinary hours. To tell you the wantonness and lasciviousness, that passed between these two lovers, and the familiar entertainment which they had each with other, in that short space of time, would be superfluous: they may easily be conjectured by the heat and violence of their passions; it's sufficient to say, that there was no manner of feeling, but she permitted, nor any kind of pleasures, but this villain gave her,

even to the last carnal imbraces, one only care molested them, which was this. They were fain to step out ever and anon to see whether any stranger drew neer to interrupt their delights. In short, not to stain this Paper any longer, this wench hath told three or four several Jesuites, that *Petiot* had imbraced her, felt, kissed, whipt her with his hands, *&c.* Yea *effundens semen in manum ejus*, O filthiness, had said to her, My dear heart, behold, *ex quo luto nascuntur homines.* He who wrote the *Defiant*, had not yet read, nor heard such an History, when he said that the Porter of Monasteries, was a Reverend old man, called *The fear of God*; If he did write now adayes, he would at least, except the Jesuites houses, who though they carry upon their frõtispiece, *the name of Jesus of glory*, Crowned with thorns, or beams, yet do not

imitate the purity and holineſs of the Virgin *Marie*'s Son. Now kind Reader, let us enter, and ſee what evill they did within, being they have already done ſo much in the Porches. This Preacher that hee might have more liberty to ſtudy, had a chamber apart from the reſt, with lock and key, adorned and fitted purpoſely for his habitation, by the order of Provincial *Jacquinot*. He Judging that it would be eaſie for him to bring in this Maid, and to keep her without danger, perſwaded her to diſguiſe her ſelf. Having ſo agreed, ſhe took her leave of her miſtreſs, and reckoned with her, then bought her ſelf a Hat, and a Canvas ſuit, fit for a Countrey lad of her pitch, and went into a Vineyard near the *Galiens*-Palace, wher ſhe cut off half her hair, folding part of her Maids-clothes up into a Bundle, & the reſt ſhe made

uſe

uſe of, attiring her ſelf like a young man, and taking with her a bundle of little *ſticks*, made ſhew of bringing them to this Jeſuite, who then was ſo curious as to mark ſome of them with a hot Iron, he who ſtill watched to ſee her comming through the Church, according to the deſign, wēt down to receive her, & taking her as a Countrey mans ſervant, who brought him ſome *ſticks*, without any ſuſpicion or danger, brought her into his Chamber.

Who can now expreſs the ſatisfaction of theſe two in, finding ſo favourable a ſucceſſe of ſuch an audacious enterpriſe: Their paſſion that till that time had now and then ſome obſtacles, did then break out as an impetuous River, that overflows its bancks, and the expreſſions of their affections to each other, made a mends for the pains they were put to. Never-

theleſs their love was not as thoſe Rivers, that carry their waters under the earth, from the noiſe and ſight of men. Women can keep no ſecrets though they be their own filthy actions. This wench went to confeſſe to the Jeſuite *Nathaniel Sicard*, and diſcovered to him particularly, all that had paſt between her and *Petiot* even in his Chamber, and to make up her ſtupidity or malice, gave him power (as he ſaid himſelf) to make uſe of it as he thought fit. Theſe ſcrupulous hypocrites who make conſcience to reveal the deſignes to them communicated in confeſſion of killing Kings, do not make any ſcruple to violate the ſecrets of the ſame confeſſion for to undo their Brothers, eſpecially if they be eminent above them, as this was. *Pitard* was not far from being in love, when during his abode at *Rochoir*, he invited a Gentlewoman

tlewoman every Evening into his Chamber to dance, there had by his diſcretion diſſembled the foul buſineſs, that this indiſcreet confeſſour diſcloſed to him: But the wench which could no longer ſee her friend *Petiot*, (who was ſent to wait upon the Biſhop of *Zaints* in his viſits) began already to ſpeak loud, and did again declare in her confeſſion to *Peter Thomas*, that ſhe had lived eight dayes in the Profeſt his houſe with this Preacher, and that ſhe would go & acquaint the Biſhop of *Bazas* with it, if they did not give her the money, that had been promiſed her by that man, who had inticed her to that debauched life.

This ſecond Confeſſour kept not this auricular confeſſion with any more ſecrecy than the firſt had done for he called *Francis Labruſſe* & *Peter Jarrige*, who were his companions in the Cardinal cir-

cuit and asked their advice, what to do in a buſineſs ſo dangerous to the name and reputation of the ſociety, whoſe advice was that it were expedient the maid ſhould relate not by way of confeſſion, but in familiar talk, what ſhe had related in the ſecrecy of that pretended ſacrament, otherwiſe they could not declare the crime without committing a greater. The wench did upon his perſwaſion relate it to *Jarrige* and that with ſuch plaineſs and confidence that it was impoſſible to doubt of it: She did exactly relate what places ſhe had paſt, how many ſtairs there were up to his chamber, of what faſhion his cloſet was, where the bed ſtood, and of what ſtuff and colour the furniture was, and what they were and what pictures, even unto the length of the ſheets, his dyet, his meat, and drink, how many of the Fathers had

had come to visit him during her aboade with him, and where she hid her self then with her sheaphards, garment what pretences and excuses that worthless person used for to carry them some whither else &c.

This Maid was servant in *Carnan* Street at *Bourdeaux* she was born at *Reole* in the *Bazadois* and was couzen german to a poor woman whose husband was an old blind man dwelling near to Saint *Michel* Church at *Reole*, and when she confessed her self so punctually to *Peter Thomas*, and intimated that she would publickly declare these villanies, she was a servant in the house of the Regent of the place.

Pray judge by this story whether that house of Saint *Francis Xavier*, which is called by the superstitious of that order by an Antonomasy, *the Holy* may not rather be

stig-

ſtigmatiſed the greateſt Brothell houſe of that Town. It will eaſily be granted if we remember what is aboveſaid of *Rouſſeau* who was the Superior of it, of *Oliverus*, who was a member of it, when he did thoſe rare atchivements in Saint *Maries* Port, and of *Peter Guales*, who was a famous confeſſor of it. The Lord in his mercy open the eyes of the Magiſtrate and gentry of *Bourdeaux*, who through their great charities entertain ſo many laſcivious fellows in the very heart of their City.

Here may be added the ſtory of that Jeſuite Rector in *Languedoc*, who took a poor, blind wench as ſhe begged at his door and for the ſpace of three months kept her hid in his chamber, then being weary of her, put her in the Hoſpital with fair promiſes to viſit her and to reward her well, but ſhe being diſcontented declared the matter,

and

and to confirm it to one of his Brothers she said to him, you came to visit him such a day, and spake to him of such things: I was then in his Closet.

CHAP. XIV.

Filthy actions committed by the Jesuite in their travels and in Country houses.

GReat fires often begin by a small spark, and of a spark arises a flame, of a flame a great burning, and a populous Town such as *Lyons* was formerly is in one night reduced to ashes: Carnal love hath the qualities of fire, it still increases more and more as fewel is administred to it. That of *Petiot* the Jesuite who from smal beginnings did attain to that pass of insolence, as we have expressed

rai-

raiſed ſuch a prodigious burning in his heart, that ſince that he caſt the ſparks of it all about. But before we ſpake of thoſe filthy actions that he hath committed in his journeys.

Pray obſerve that there are two means and wayes which moſt Jeſuites do make uſe of, and have made uſe of for the enjoying of their luſt. The firſt is to cauſe their confident Miſtreſſes to invite them into the Country, that they may poſſeſs them without witneſſe, or elſe when they are there, to invite freely to them thoſe whom they love. The Second is, to take the greateſt advantage they can, by their journies, that through their tricks and ſecret intelligences, they may get opportunity in in ſome Inn, Tavern, Country-Houſe, or Ditch to quench their beaſtly paſſions.

The examples they have given of both

both theſe wayes are ſo numerous, that of four that thus go to walk ordinarily, two of them have committed ſome foul actions. The liberty of walking, the conveniences of going aſide from their Companions, (if they have any) the favour of the Lanes, of the Woods, of the Chambers, of the houſe, the ſeveral places where they are lodged on deſign the long & laſcivious entertainments after the delights of Wine and of dainty diſhes, are the helps which favour their paſſions, and the deſire of their Miſtreſſes. I do not ſay that all thoſe who invite them pretend to give them occaſion to do evil; Certainly there are divers Perſons of quality and honour, who in inviting them, have no other deſire, than to oblige them, and give them honourable entertainments. But I ſay the Jeſuites who deſire to be invited,

and

and those Women who invite them, have not alwayes that pure intention. *Gaules Penot*, *Cadiot Biriat*, *Henry du Chesne*, *Alemay*, *Delmaux*, *Dufresne*, *Regnier* and others, have assaulted Maid-servants, fallen foul upon their Mistresses, abused the young Domosels of the House, and even imployed their *Agnus Dei's*, *and their Beads*, to draw the innocent and silly into their snares. Some of them known to *Farrige*, have procured that they might be invited into the Countrey, where some Nunns were, for to recover their health, and under pretext of Devotion and spiritual communication, have debauched them; they might be named, if it were not for the respect I owe to their Parents. And if it be added that many of them abide in those Country-houses of pleasure some six weeks, or two moneths together, it will

not

not be hard sure to perswade you, that in so long space of time they have Mistresses, and court them, considering how delicate they are, how well fed, and how much made of by all sorts of persons.

The most part of their Procurators and Atturnies, who by occasion of business, are often on Horse-back, have every where some Maides or other in the Inns, whom they Court, the Colleges Mony doth not rust in their hands, they may entertain these wanton Minions at publick charges, the Rectors who for decency should be obliged to take a Companion with them, if they went a foot, go on purpose on Horse-back though it be but two furlongs out of Town, that they may here and there visit their Wenches with freedom and liberty. The Orders that the Provincals have made, in their Visits, to assign

a Companion to every one, whether they be invited, or whether they be in a Journey, do ſpeak the infirmities of the former Age, and the neceſſities of the preſent. Some ſhepheards of *Bardenac* found lately one of the Coadjutors, with a Slut in a Ditch, and in *Tully* the Jeſuite *Conſtand*, was found by ſome Towns-men lying with the Woman baker of the College in a vineyard, *Petiot* (whom we left a while, when we entred upon this ſo conſiderable and important digreſſion) ſhall bring up the reer of this argument; that of thirty which might be named, he alone may ſerve for an example.

An amorous Fryer when he goes abroad out of the Cloyſter, is like a looſe Horſe. *Petiot* being commanded to go to *Pau*, there to preach in Lent, made his journy famous by the wicked deeds he committed in the way. The crime

is more abominable, when pretences of holy devotion and godlineſſe, ſerve as a cloak and means to commit Adultery. This beaſtly Fellow deſiring to debauch one of his *devouts* of *saincttonges* which had wounded his heart, feigned that he would not go out of the Country, till he had ſalluted our Lady of *Verdelais*, and covetouſly offered himſelf to this Maid to confeſſe her, and to ſay Maſs to her in that place, if ſhe would go along thither. Pilgrimages are never ſo pleaſant to Maids as when a Monk guides the devotion. She took this ſervice as a great favour: Alas had this poor Maid had but known the baſe deſigns of this Villain; he had appointed one of his Bawds to go along with this poor innocent, that is to ſay, a Wolf with a Lamb, and they both did ſo play their parts, after they had been carryed ſome

four miles upn the River of *Garonne* that they came on ſhore, to lye that night in an Inn by the way. I am aſhamed to diſcover the malicious practiſes of a ſociety wherein I have lived ſo long a time. (ſaith *Jarrige*) But the Obligation that I have upon me to give glory to God, requires me to reveal theſe wickedneſſes. This old Bawd which had endeavoured in the Boat to inflame this civil Maid by laſcivious diſcourſes, intended to bring her project to an iſſue in a Chamber of the Inn; for having by a thouſand cunning tricks, and ſmooth ſpeeches, inticed them both, ſhe left them alone, under pretence of providing Supper. This ſeed of *Canaan*, and not of *Juda* found a *Suſanna*, who vigorouſly and magnanimouſly defended her Chaſtity: for this harmleſs Maid, who through fear had ſuffered a thouſand kiſſes and a

thouſand

thouſand embraces at laſt fearing God, and the diſgrace ſhe was like to fall into, fruſtrated this Villain of his hope, ſo that he was glad to content himſelf with the Bawd, on whom he ſatisfied his beaſtlineſſe before this Maid, with ſuch mutual laſcivious words of Love, that they might have cauſed impudency it ſelf to bluſh. The heat being over, he came again to himſelf, and conjured the Maid to keep the thing ſecret, which ſhe did for the ſpace of a fourtnight; but at laſt being prickt in her Conſcience, for having ſuffered theſe his laſcivious actions, ſhe went to declare the whole matter to the Superiour of the Profeſt his houſe, And this is the firſt day of the jonrney.

One gulf draws another gulf; Thoſe who ſuffer the violence of this Tyrannical paſſion to overcome them, do never ceaſe ſinning.

ning. Let us follow this man, after his gallant and religious pilgrimage towards the Town of *Pau*. Being arrived at the Lady *Monmas* house (which is one of the Noblest houses in *Beard*) with *John Francis Marin*, who entred into his company at Saint *Macaire*, he was so smitten with the eyes and features of this Ladyes Maids, that from that first hour, he sought all means possible to catch some of them. He who desires to do evil, makes use of all occasions. His first act of impurity, as he came from saying Masse, was to thrust his hands up under the smock of a Maid as she went up stairs, saying to her, *fair maid you lift your legge too high*. His second was more dangerous, as being more cunningly guided, for having learned of another by his questions to her, that she was going away from her Mistresses service, come (saith he)

bring me ſome Paper and Inck, and I will help you to a good place with a Lady preſident at *Bourdeaux*, which ſhall be a thouſand times more advantageous to you than this, This poor innocent Maid, which thought already to be raiſing her fortune, brought him ſome Paper, into a remote Chamber of the houſe, where this forger of miſchief, wrought ſuch a favourable and recommendatory Letter, that he exceedingly rejoyced this ſilly Maid; then taking the advantage of this his Letter, he ſaid to her. Is not this to love thee moſt dearly at the firſt ſight? What art thou not bound to do for ſuch a great friend? who would give a Letter written not only with Inck, but with his own bloud, for to prefer thee well, and to do thee good, kiſſing her forehead in the mean while, and her lips, and embracing her with ſuch

a paſſion, that the Maid ſaw the danger ſhe was like to be in, and with-drawing away from him, *I do not intend, Sir (ſaid ſhe) to buy your recommendations with the jeopardy of my ſoul.* The rumour of this foul buſineſſe, was firſt ſpread in the houſe amongſt the Maids, then at laſt came to the Ladies ears, who reproachfully ſaid to *FRANCIS MARIN* his companion, *What a whore-maſter have you brought into my houſe, who hath already offered to abuſe two of my Maids?* If any zealous perſon would have this to be a ſlander and calumny: My Lady of *Mommas* and her ſervants may ſtill witneſſe, that the Juſuites cannot hide this beaſtly filthineſs.

They who newly arrive into their Colleges, are for three dayes after their coming as pilgrims. The following Hiſtory ſhall crown this important journey, of all the filthy villanies, thoſe are eſteemed by

by the general opinion of all men, the moſt horrid and execrable, that violate Childrens chaſtity. The Thunder-bolts of Heaven, are but fit to rend and ſhatter in pieces ſuch villains, and the breaches, and gulfs of the earth but fit to ſwallow them up. This *Sardanapalus* went to divert himſelf the next day after his return into a place neer the houſe, called the *Wood-Lowys*, and to make his recreation every way criminal, he inticed with ſome *little Agnus dei's*, the Farmers daughter, who was not above nine or ten years old, under pretence of teaching her to pray, and led her into the thick walk of the Wood. My heart beats within me, and my hands tremble for horrour in the relation of this crime. This wicked wretch put himſelf in a poſture to violate this child, & already with his impure fingers, *dilatabat ei vas*

addition

ſemineum, when her Father hearing her cry and complain, ran in ſoon enough to ſnatch her from this wolf's clutches. The diſorder wherein he found this infamous Jeſuite, and his childs poſture, enkindled ſuch a wrath in the ſpirit of her afflicted Father, that he ran at that very inſtant to the College to accuſe him. What will theſe heavenly Eunuchs anſwer, who pretend to imitate the Angels in holineſſe and purity? to deny this ſtory, the truth would put out their eyes, and to confeſſe it, is a hard thing. The Stars (may an upright heart ſay,) do fall from heaven, its true, but they do not aſcend again into their ſpheres, but this after he had drowned his light in the jakes of a thouſand ordures, went to ſhine upon another horizon. Should he not rather have have been ſilenced for ever, and forbidden ever to aſcend

a Pulpit, as the leaſt of his puniſhments? And yet he is as much imployed, and with as much credit as ever he was, and is only removed from one Province to another, untill the memory of this wickedneſſe be either quite blotted out, or at leaſt weakened and leſſened. O thou Holy Ghoſt, that delighteſt thy ſelf amongſt the Lillies, be pleaſed to girt their reines, and cool the heat of their luſts, that they may no longer deceive the world, under the ſhew of a pretented chaſtity.

CHAP XVII.

The Jeſuites Acts of unchaſtity in the Nunneries.

THey who in the Roman Church, do ſpeak favourably of the Nuns, do aſſure us that they muſt and ought to be in their Cloiſters,

Cloiſters, as the Tree of Life in the Garden of *Eden*, which it is not lawful to touch, nor to gather the fruit therof, (but kind Reader,) we ſhall not end our diſcourſe, of the laſciviouſneſs of the Jeſuits, without ſhewing thee, that theſe cunning Serpents ſlide & creep upon theſe Trees, & gather their fruits, notwithſtanding the endeavours of the Cherubims, with their flaming ſwords to drive them away from the entrance. *Ignatius* more Politick than Religious, was not willing to bring his Monks to the government of one order alone of women, that they might have the liberty and power to govern them all; its the general complaint of the Prelats, and of the Regulars of this day, that theſe inticing companions do corrupt, and debauch their daughters by Maxims repugnant to the ſincerity of devotion. Some Libertines of this

ſociety,

ſociety, have dogmatized in the Nuns Parlers, and have taught them that God, by his Commandement in the Decalogue, *Thou ſhalt not commit Adultery*, doth not oblige men farther, than to be diſcreet in their love, and not ſcandals to others; becauſe he hath naturally imprinted in our hearts an inclination to love, and that conſequently all the laſcivious actions betwixt men and women, that are had by diſcretion, are no ſin before God, but only thoſe, that come to mens knowledge; and becauſe the Law promulgated generally to all, did equally ingage every one, that the Fryars and the Nuns might lawfully viſit each other in ſecret and private conditionally, that their communications were buried in a deep ſilence, their condition being not worſe than that of others, now judge what fruits may proceed from ſuch

such a corrupt doctrine. Its no wonder, if having layed such foundations, they delight themselves to talk with them thorow the grates four or five hours in the day, I am certain that all the words they utter there are not to edification, but that a great part thereof are lascivious. *Peter Cluniack* of their society did expound to one of the Nuns of Saint *Ausoni* in *Engolesme*, the discourse of those defects and hinderances, that make mariages void and null; where he did not omit to speak fully and at large of these men who by nature are defective and impotent. Father *John Adam* one of their best preachers did expound to an Ursuline in the Nunnery of Saint *Macaire* the Treatise of generation speaking as plainly & nakedly of those parts, that contribute to the procreation of children, as any Author in their Ano-

to-

tomies. *James Beausey* taught a maid of our Lady at *Paw* the art of Physiognomy, and the way how to know by the parts of the face, those parts that are most secret in the humane body. *Reginners* chief discourse in the two Nunneries of *Fountenay* was concerning the diseases of the Matrix, and the stopping of the menstreus, &c. It cannot be imagined how far the dissoluteness, and loose liberties extend which they introduce into the souls of these Nuns which boast to be already strengthened in spirit, every one of these fellows almost hath his Minion whom he courts by the name of Love, of sweet hart and of Angel, &c. The contrectations which they make with their hands thorow the grates are ordinarie. Above half a dozen of these villain Jesuites and as many lascivious Nuns have shewed each other their

their nakedneſs thorow the grates. The Jeſuits of *Pau* made ſuch a diſorder and confuſion in the Nunnery of our Ladies daughters, that many of them were found with child, and thoſe of them that were guilty, were diſperſed here and there, whereof ſome are in *Bourdeaux* now. The Biſhop of *Limoges* hath intercepted divers love-letters, that ſome of their young Philoſophers were writing to the Nunneries, and hath ſent them to their Rector, with prohibition of viſiting thoſe Ladies. Of two Jeſuites who by permiſſion had entred into a Nunnery of *Perigeux*, the one exhorted a dying Nun to prepare for death, and the other lokt himſelf alone in a chamber with a beautiful Nun, with whom he had had long and intimate familiarity before.

The Hiſtories relate that there were divers great and bloudy

field

field battels, between the Trojans and the Greeks for one *Helen* alone, and the fables do feign seeges of ten years, with the invention of a Horse which conteyned an army in his belly. But the Wars of the Jesuites for Nuns will be found more true and famous, if any Virgil can be found, to put them into good verse. An original of the quarrels that arise in their Order, and the occasion of their cruel wars one against other to expel each other out of the Colleges, is the ties whereby these hypocrites are fastned to their penitent mistresses and to the Nuns. Jealousie doth some times take such deep root in their spirits, that they forge horrid crimes against their corrivals, to dispossess them *Jartiga* witnesseth that *Penot* and *Laborieux* have been so violent against the Philosopher of *Rochelle*, that they had utterly undone him

in his reputation, if he had not vigorously defended himself, forasmuch as he being better liked by the women, drew out of his confessional their tricks and practises. All those who were in the College of *Poictiers* in 1646. do know the quarrels that were betwixt *John Adam*, and *James Biroat* two of the chiefest of the society, who assaulted one the other with such hostility, that they have discovered by a secret providence of God their foul practises, and *James* was at last convicted, that instead of ringinh the bell according to their orders, and of enquiring of her that keeps the door, for her to whom he would speak, he was wont to strike with a stone softly against a floor, to bring his Mistress down who still watched for him at the hour, and then went to entertain her near a little wall where it was easiest for

them to pass one to the other; Father *Lebatz* knoweth punctually the whole story. I shall not here mention the persecutions that have been moved against *Henry Duchesne* in several places, nor the the troubles of Father *Marca* nor the jealousies of Father *Reffez*, nor the directions of Father *Andrew Baiole*.

Reader excuse my pen! if it have in some places expressed actions too naturally, I could not otherwise have made thee understand sufficiently the foulnesse of them. Did not Modesty withhold me, I might here set down of blacker and fouler nature, cloathed with more circumstances, but for fear of offending thy Spirit, and polluting thy imagination, we forbear.

K. CHAP.

CHAP. XV.

Of False Money coined by the Jesuites.

THE immoderate love of Mony brings no lesse evil to the puclick, than lascivious love; This Lettar makes Women to be courted, and the former makes Kings and Princes receive many boxes on the ear. It's justly said, that the Jesuites are covetous, and as truly that they want no inventions to get Mony. Though I should use no other Argument to prove it, than their impostures some few years ago in *Bourdeaux* to fill their Purses, there is no Man of Judgement but will subscribe to this Truth. Having received from *Rome* a Relique of St. *Francis Xavier*, they imagined that those bones would serve to gather amongst the

the devout persons a vast sum of Mony: The truth is, the *Bourdelois* were very free and liberal, and gave more than was needful to make a shrine of a notable bigness, all of massy silver. But *Rousseau*, the Author of this cunning cheat, who then was the Superiour, deceived their devotion, and instead of imploying what was given for that use whereunto it was destinated by the Piety of those devout souls, caused a shrine of wood to be made, which he covered only before with a thin silver plate. Which was an example of such ill smell, that the people complained highly of this covetous imposture, and made such a noise about it, that to cover the shame of this base and dishonest trick, the General sent him penance from *Rome* for it. Infinite other examples of the like nature doe shew, that they are not so poor as rich in spirit: But of a hundred persons that

condemn them of Covetouſneſs, there is ſcarce one that accuſes them of falſe coyning of Mony. Therefore for the publick good, we ſhall alſo reveal this ſecret.

In the year one thouſand ſix hundred forty and one, there were in the College of *Engouleſme* a Preacher named *Cluniac* and a Regent of the ſecond Claſſis called *Marſan*, who having found out the old Caves that are under the fourth and third Claſſis (very fit for their deſign) when their Brothers were in their firſt ſleep did uſually riſe, and getting thorow a Window of the Refectory, went down into the Court, & thece crept into the firſt Claſſis, & from a window that looks into the Garden, entred by a falſe poſtern, into that Cave under ground, and there coined falſe Mony, far from the hearing and ſight of men. Who amongſt the *Angouleſmians* would have thought that when the Cordeliers

deliers, and Capucines go to Prayers at Midnight, two Jesuites had been in these infrequented Caves in the middle of their Town, about an imployment wherein the publick is so much concerned, & wch brings those that have an hand in it, to the Gallows.

This Crime is no new Crime amongst them, but though some of their society have been hanged and put to death for almost every sort of Crime, they have yet no Martyr for coyning false Money, but if Justice do them right, they may have some of this sort speedily put into their Martyrology.

But would you know how this criminal action was discovered? Thus some of the Regents perciving that these two Jesuites did imploy a pretty big youth, a Scholar of theirs, to prepare in his Lodging some certain materials, and to boyl them until they were half cõsumed, they first mistrusted

that they were about some chimical work, but after that, having seen in *Marsaxs* hands a little mass of silver, and little round pieces unstampt, they were convinced that they were guilty of coyning them with the King of France's Stamp. Add to this that *James Bechelier* the Coadjutor of their society, discovered that *Chemiac* had been a whole day in the Abbey of the Crown, drawing the figures of several pieces of silver in sands, and upon both of them were found divers new pieces of silver, like unto them that newly come out of the Mint.

Pray observe that we do not simply remark here conjectures sufficient, to bring guilty persons to the rack, but certain proofs, and so convicting, that were Lords or Marquesses found so far guilty of the same, they could not escape punishment. The Scholar whose labour and simplicity they im-

imploy-

ployed for to prepare their materials, was a young man called *Villa Nova*, born at *Rochefoucaud*, and then in *Anno* 1641. was a Scholar of the second Classis. He who first was an instrument to discover this action of theirs, & to accuse them to Provincial *Pitard*, was one *Michael Brunet*, then Regent of the fift classis of the same College, and and now counsellor to the King of *France* in the Court of Judicature at *Rochell*, otherwise called Mr. *De Ronsay*, who not being able to suffer a Crime of such a nature, amongst those who make such a profession of virtue, thought himself bound in conscience to reveal it; he is such a person of honour, that he will not deny to give testimony to the truth, if he be examined about it: Mr. *Guilben* who was Regent of the third Classis of that College, shewed to *Jarrige* and others the coales and the linnen cloathes, that these false coyn-

ers kept hid over the second Classis, having for that purpose unnailed a board out of the floor: *Stephen Du Nayer*, the then Rector, and *Bertrand Valdevs*, dug up the instruments, as Hammers, Bellowes, and other tools that they had hid in the ground, thereby to bury that Crime which God doth in his providence manifest to the shame and confusion of that society, that imposeth penances for speaking at night after the Litanies, and yet entertains in her bosom false coiners.

In a word, all things do speak against these wicked persons, & the Crimes whereof they are accused are none of the least, yet they are permitted not only to live in *France*, but boldly to live in those Towns, which by their attempts, and unlawful deeds they defile: It's most just and convenient that there is another Throne of Judicature, an other world, and an other

ther life, where Crimes ſhall be puniſht, and Virtue rewarded; Otherwiſe Virtue ſhould be ſtill in Chaines, and in Contempt, and Vice in Honour, and upon Thrones. The Lord open the Eyes of all Chriſtian Princes, that they may purge their Commonwealths from ſuch filth and corruption as theſe are.

CHAP. XVI.

Of the Revenges and Ingratitude of the Ieſuites.

THat famous Author, who deſcribing an Ingrateful man and a Revengefull man ſaid of the former, that a good turn done him was in his minds lighter than a feather, and of the latter, that wrath was as lead in his minde, hath in two words ſet forth an expreſs character of the Jeſuites manners and nature. They foment and feed in their ſocieties

ſuch

ſuch a cruel revenge, that after they have once receiveda diſpleaſure, they would willingly take up the fleſh, ſuck the marrow and drink the bloud of their Enemies, if they had them in their power, Their wrath doth ſometimes caſt them in ſuch rage that they would go into the Church-yard, if it were not for ſhame, to dig up the corps of thoſe who in their life did diſpleaſe them, and diſcharge it upon thoſe rotten Carcaſſes. Conſider whether they have given any quietneſs to the aſhes of *Servinus*, *Paſquerius*, and *Arnauld*, eminent Miniſters of ſtate under *Henry* the 4th of *France*, and whether they have not made books to defame them after their death becauſe their pens when they were living had pourtrayed them out in their colours, you may read the *Reſearch of Garaffus his*, *Reſearches* and you ſhall ſee that his brutality carries him to write to a dead man thus

where

where ever he shall be found. Those calomnies that he forges for to diffame that illustrious person do evidently declare how far the excess of their fury doth extend, all that did belong to that famous adversary of theirs is to them an execration, & their poyson is diffused generally upon his children and friends. To see them at the Bishops feet bowing their knees, and even pulling off their caps to kiss their hands, you would Judge as they exceed so much in reverence the rest of the Ecclesiasticks, that they bow their knees lower, and that their obeissances are deeper, but pray consider their opposition and repugnance to their orders, the secret persecutions that they stir up against, them the labours they take, and the cunning tricks they use, to bring them into disgrace with Princes, and you shall see that they have no other design and scope than to ren-

der

der them contemptible. Are they not the Jesuites who have perswaded the Regulars to joyn together to check and oppose the clergy and still to extend and inlarge the authority of the Pope to their prejudice? Was not Father *Sabbathery* the Attourney of that assembley that was in *Bourdeaux* against the Arch-Bishop. Whilst they are chosen to preach in the Cathedrial, the Rector or some of the Professors are admitted into the congregation, and some fat benefice united to their house then that Bishop is a man of merits, amongst them; and in their conversatiõ with others, they will (it maybe,) say some thing to his praise: But if he prefer any other Fryer before them, be he never so gallant a scholer, then is this Prelat an ignorantus. If he refused his consent, for the joyning of some Priory, that Prelat, how great soever he be, is no more in

their

their domeſtical entertainments as he was before, and is reckned afterwards but for a ſcare-crow of the Church. We will not here name thoſe Prelats whoſe life and manners they defame. The Vices, though forged, may prejudice even them, whoſe life ſerves the publick for an example, The Univerſities how commendable ſoever they be, are not free from their vituperations, Neither is *Sorbonne* in *Paris*, when they are once irritated, they do not ſpair ſo much as the Governours, and chief officers of the Province, Its known that to revenge themſelves of the *Earl Doignons* juſt refuſal, who was then Governour of *Rochelle*, they have done him ſome ill ſervices in Court.

Theſe ungratefull men do not only deſerve to be deprived of that wherewith noble and liberal perſons have filled them, but even to be ranked under brute beaſts, which

which have some reflection upon a good deed. My Lord *de Ville Montey*, hath built them a gallant Church, and given them means to build a sumptuous house, procured them an augmentation of five hundred pounds rent in *Rochelle*, bestowed large gifts on the College of *Poictiers*, hath protected them against the University by his authority and credit, but he is not free from their bloudy calumnies. When those Provinces whereof he is now Governour did petition to the King that he might be reinvested in his former offices, some Jesuites did highly murmur at it, and take the part of his adversaries with such impertinency, that *Jarrige* went to *Fountenay* to *Peter Reignier* the Rector, to warn him that if he did not stop the mouth of two Fathers that were in the College, he would write about it to the General, it being an unworthy thing that this Noble perso

having an excellent ſuffrage every where, ſhould be ſo violently reſiſted and oppoſed in his re-eſtabliſhment by thoſe who live upon his favours and liberality.

All *France* doth well know how obliged the Jeſuites are to the deceaſed Duke *d'Eſpernon*, for having contributed more than any man living to the admitting and re-eſtabliſhing them in *France*, out which the Parliament of *Paris*, had by an act meritoriouſly baniſhed them for their crimes, and yet all the Countrey of *Guienne*, whereof he was Governour, hath ſeen with great indignation that theſe ungratefull wretches, were not contented (as the other Monks, did) not to forbear intereſſing themſelves in that great conteſt that hapned betwixt him and the Arch-Biſhop, but declared themſelves for the Arch-biſhop, eſpouſed his intereſt, preached the interdict, were witneſſes in the quarrel,

rel, and that which is abominable and worthy of death, they were the Authors of that Scandalous libel, that accuses the Duke by the name of Tyrant, and Persecutor of the Church, with so much infamy & calumny, that the Cardinal *Lavallette*, not being able to bear the insolency of that book, hath made strict enquiry about the Author, but could never find him out. But God, who hath appointed a certain time wherein to bring crimes to light will not suffer this to ly longer buryed. The Author of that Book is *Leonard Alemay* a Jesuite, an eloquent person, who not long ago taught Rhetorick in *Bourdeaux* with Mr. *Jarrige*. The Superiours had commanded him to write it, and indeed *Peter Guales* his Rector, and the Superior of the Professors house furnished him with the arguments and memorandums. There be several witnesses of this; amongst whom is

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Lorentius Fontenay and *Peter Gabanel* both Jesuites, who could not digest this bold attempt. Omitting that the Duke having given them the Abby of *Tenaille* in *Xantoing* they have since that complaind of him for building his sumptuous house of *Plassa* upon his Land and have made him pay them above a thousand pounds for it, And thus is it the will of God that sooner or later those who favour and patronize the society of the Jesuites so prejudicial to all Estates and Common-weales, shall be punished and rewarded for their deeds.

The Jesuites axiome is that he who can cheat and deceive Hereticks add doth it not, commits the sin against the Holy Ghost.

CHAP. XVII.

How many Orders of Jesuites there are.

THere are four sorts of degrees amongst the Jesuites,

the first and most Noble, is that of the Professours of four vowes, in which degree are the General, the Assistants, the Provincials, the Superiours of the Professo's house, the learned Divines, the renowned Preachers, and the rare Humanists, none is to be admitted to this degree but able persons; the essence of this state, consisteth in four vows 1. of Poverty, 2. chastity, and of double obedience, whereof the last obedience is to the Pope in these terms, *Insuper promitto specialem obedientiam summo Pontifici circa missiones*, farther more I promise a special obedience to the High Pontif to go whither-soever he be pleased to send me. They who have made this vow, are engaged to the Pope by a very strict band, and the Superiours do give to his Holinesse the Names of those who are devoted to him, and they may properly

perly be called the Popes men.

The second degree of them, is of the Professours of three vows, *viz.* of Poverty, Chastity, and Obedience simple. They differ from the first in this, that they ingage not to the Popes obedience, because they are not so learned as they.

The third degree is of Coadjutors formed spiritual, they are Coadjutours to the Professours, and, (as one said) they are little *Titus*, and *Timothyr*, in comparison of the great *Pauls* and *Peters*, they make three simple and publick vows, of Poverty, of Chastity, and Obedience, and cannot aspire higher, though in time they should be as learned as *Aristotle*.

The fourth and last degree is of them, who dedicate themselves to the Order, for to serve the rest in the mean services of the House, in the Vestry, in the Kitchin, and

Shoo makers Office, &c. they are called Temporal Coadjutours, for they help the Professours in Temporal things.

CHAP. XVIII.

In the society of the Jesuites, there is still complaining and back-biting.

All is not Gold that glisters. What spendour soever the Jesuitical government hath, its too political to be good. By the bad colour of a Sick body, and by an intemperate pulse its reasonably conjectured, that there is some crudity and faulty humours in his stomack. Those Capital Crimes whereof they are accused and convicted; and the great number of them, that forsake them upon just causes, and the infinite number of them

them that are discontented, yet living amongst them as the guilty persons in Goales, do unfallably shew the indisposition of that society, that declines to its own ruin. Whosoever shall make reflection that their government is Tyrannical, that false reports amongst them are ordinary, that the imployments and offices amongst them are ill distributed, he will wonder that the inferiours discontents, do not break forth more than they do; for of ten letters that they write to those that govern, eight of them doe contein some complaints, and ordinarily grievous and sad ones; therefore *John de la Renaudie*, who was one of their Provincials, was wont to say, that the eminentest of their society, for to undergo easily and patiently all their displeasures, ought to perswade themselves to be condemned to an hundred and

one years-ſlavery at Sea. Where Treaſon is in the throne, no body can be ſaid there to live without diſcontent. Now the corporation of the Jeſuites, is an aſſembly of Traytors; therefore is there ſo many complaints amongſt them. Jelouſie divides the ſpirits of their great ones: Ambition forms in the mind of the chiefeſt of them great Ideas of their perſons; for as they ſee themſelves raiſed up to a higher degree than their Brethren, they then think all is their own, and that the reſt muſt bow down to them. Hence ariſe thoſe heavy complaints, thoſe bitter animoſities, thoſe ſore diſcontents, that divide the ſpirits, change and cool charity. If therefore they ſay, that their ſociety is the Land of *Goſhen*, full of light when *Egypt* is over-ſpread with darkneſs, then may we ſay, that it's a Land full of miſt and clouds, and if they

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adde (in presumptious boasting) that it is the Suburbs of Paradise, then may it be feared that its the Entrey into Hell, whereof their *Virgill* speaks.

Luctus & ultrices posuere cubilia curæ
Pallentes que habitant morbi, tristis que senectus
Terribiles visu formæ, Lethumque laboſque
Tum consanguineus lethi sopor, & mala mentis
Gaudia, mortiferum que adverso in lumine bellum,
Ferreique Eumenidum Thalami & discordia demens,
Vipereum crimen vitiis innexa cruentis,
Multa ubi præterea variorum monstra ferarum,
Centauri in foribus stabulant, Scyllæque biformes

Et

Et centum geminus Briareus, ac
bellua Lernæ
Horrendum ſtridens, flammiſque
armata Chimera
Gorgones, Harpiæque, & forma tri-
corporis umbræ.

But if we ſpeak more Chriſtian like with the Goſpel we may ſay, that God doth caſt ſuch hypocrites as the Jeſuites are. *In tenebras exteriores ubi eſt fletus & ſtridor dentium.*

FINIS.